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MEMORIAL VOLUME

TO COMMEMORATE THE

Semi-Centennial Anniversary

OF THE

HARTWICK LUTHERAN SYNOD,

OF THE

STATE OF NEW YORK.

CONTAINING

THE HISTORICAL ADDRESS,

WRITTEN BY REV. P. A. STROBEL, OF DANSVILLE, N. Y., A LIST OF ALL THE MINISTERS WHO HAVE BELONGED TO THE SYNOD, SKETCHES OF MANY OF THE CHURCHES, BRIEF BIOGRAPHIES OF SOME OF THE PASTORS, AND A SKETCH OF HARTWICK SEMINARY.

COMPILED AND EDITED

BY REV. P. A. STROBEL,

AND PUBLISHED UNDER A RESOLUTION OF THE HARTWICK SYNOD.

PHILADELPHIA:
LUTHERAN PUBLICATION SOCIETY.
1881.

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DEDICATION.

To the Members of the Hartwick Synod,

WITH WHOM

FOR NEARLY A QUARTER OF A CENTURY, WITH SOME LITTLE INTERMISSION, HE HAS BEEN ASSOCIATED IN THE MOST FRATERNAL AND ENDEARING RELATIONS, AND FROM WHOM, NOTWITHSTANDING HIS IMPERFECTIONS, HE HAS RECEIVED SO MANY EVIDENCES OF CHRISTIAN CONFIDENCE AND REGARD, THIS

MEMORIAL VOLUME

IS MOST RESPECTFULLY AND AFFECTIONATELY DEDICATED

BY THE EDITOR.

Dansville, N. Y., 6th April, 1881.

ADVERTISEMENT.

"THE JUBILEE MEMORIAL VOLUME" is laid before the pastors and laymen of our churches with no small measure of apprehension that it may not fully meet the expectations of those who have encouraged its publication. The book has been compiled amidst many embarrassments and discouragements. It was found in some cases that the church records had been lost or destroyed; in others, that they had been very loosely and irregularly kept. Hence the difficulties of obtaining reliable data in many cases have been found insurmountable. It is therefore very probable that the critical and intelligent reader may discover not a few blemishes and inaccuracies. Nevertheless, it is confidently hoped that the book has sufficient merit to commend it to the favorable consideration of all who may read with an eye to profit and not to criticism.

The Editor tenders sincere thanks to the friends who have encouraged him in his work by contributing valuable articles to this volume.

It is not necessary to mention their names, as these will appear in connection with their respective contributions. He is also under obligations to Revs. Hull, Stover, Delo, Heck, Daniels, and others, for data which have materially aided him in preparing a number of the biographical and historical sketches. All this will be noticed in the proper place.

The Editor sends forth this "Memorial Volume" on its humble and unostentatious mission with the earnest desire and hope and the fervent prayer that it may, under the Divine favor, prove a benediction to our pastors and all our people. This *will* be the case if it shall stimulate all who may read it to emulate the zeal and devotion of the eminently godly and self-denying pastors and their pious people, who laid the foundation of our Lutheran churches in the State of New York. In the earnest piety, the untiring zeal, and the superabounding labors of those pioneer pastors; in the holy living of themselves and their flocks; in the moral heroism which they displayed amidst the severest trials of their faith and patience, and in their peaceful and triumphant dying, we have the most encouraging

and inspiring illustrations of the excellency of the doctrines of the Gospel as held by our Evangelical Lutheran Church. Let us then, like them, be true to God and to duty, and to the noble Confession of our Church. Then the blessing of the God of our fathers will abide upon us, as it abode upon them, as we shall apprehend and shall endeavor to accomplish our great mission, as pastors and churches called of God and set apart to the great and glorious work of extending the kingdom of Christ.

THE EDITOR.

Dansville, New York, April 6, 1881.

PREFACE.

At the meeting of the Hartwick Synod, held at Johnstown, N. Y., in September, 1873, it was resolved that a committee of five be appointed to collect historical data of the different churches belonging to this Synod. The Chairman of the committee was named in the resolution, the information desired was carefully outlined, and the pastors of the respective churches were requested to render all practical assistance to said committee. So far as we are able to learn, nothing came of this cation.

Three years later, at Canajoharie, in 1876, it was

Resolved, That some suitable person be appointed to prepare for publication a memorial volume of Hartwick Synod, to embrace a brief history of the organization of the Synod, and short historical sketches of all the churches in the bounds of the Synod, the names of the pastors who have served them, with short sketches of said pastors, and any other items which it may be deemed necessary to incorporate.

Rev. P. A. Strobel was elected Historian to carry out the provisions of the resolution. At a subsequent meeting of Synod the historian reported some progress, but the assistance rendered was so meagre that, except for an event of more than usual interest, the day of publication of the proposed Memorial would, no doubt, have been long delayed.

At the session held at Middleburgh, in October, 1880, the Synod was to celebrate its semi-centennial anniversary. The fifty years of its history had witnessed most of the important events in the experience of the Lutheran Church, while the record of many of its individual churches reaches back to the times of the planting of the Church in this country.

It was fitting, therefore, that some special importance should attach to this fiftieth session of Synod. Accordingly a special service was arranged for a semi-centennial anniversary on the Sunday evening of the Synodical Convention. Rev. P. A. Strobel delivered an historical address on the occasion, Rev. Wm. N. Scholl, D. D., delivered a memorial address, and Rev. V. F. Bolton, a general address. The exercises, introduced with devotions and

interspersed with suitable music, were of great interest and profit. The address of Mr. Strobel was so rich in historical information that the Synod, at a subsequent business session, recognizing the importance of having these facts in permanent shape for future information, requested him to publish the discourse in such form as he should deem most expedient.

It was now evident that the time for the publication of the proposed Memorial Volume had fully come. To the preparation of the material, Mr. Strobel now devoted his time and energies, and with what success the following pages will give ample proof. The imprint of our own LUTHERAN BOARD OF PUBLICATION is an assurance that the mechanical feature of the book is all that can be desired.

May it meet with such a reception as it richly merits.

JAMES PITCHER,
Secretary of Synod.

CONTENTS.

		PAGE
I.	DEDICATION,	3
II.	ADVERTISEMENT,	5
III.	PREFACE,	9
IV.	HISTORICAL ADDRESS,	15
V.	BIOGRAPHICAL SKETCHES,	83
VI.	HISTORICAL SKETCHES,	195
VII.	SKETCH OF HARTWICK SEMINARY,	407

LIST OF ILLUSTRATIONS.

		PAGE
1.	Portrait of Rev. P. A. Strobel, .	Frontispiece.
2.	" " Rev. Geo. A. Lintner, D. D. .	85
3.	" " Rev. Adam Crownse, .	100
4.	" " Rev. J. Z. Senderling, D. D., .	109
5.	" " Rev. Levi Schell, . .	158
6.	" " Rev. James Lefler, . .	163
7.	" " Rev. Wm. H. Emerick, .	189
8.	" " Rev. Jas. Pitcher, A. M., .	409
9.	Engraving of St. Mark's Eng. Luth. Church, Canajoharie, ...	215
10.	Engraving of Evan. Lutheran Stone Church of Palatine, ...	365
11.	Engraving of St. Paul's Lutheran Church, West Camp, ...	372
12.	Engraving of Hartwick Seminary, .	407

HISTORICAL ADDRESS.

THE appointment to write an historical sketch of our Synod, to be read at its semi-centennial convention, was accepted with many misgivings, being apprehensive that the duty might not be performed with entire satisfaction, either to the writer or to the brethren of Synod. The sketch has been prepared after a rather short notice, and amidst many embarrassments. It may therefore not attain the standard which is desirable, and which may have been expected in such a document.

It is manifestly no small task to collate and throw into proper shape and to compress into the small compass of an essay, even a moiety of the leading facts and incidents which have marked the history of an ecclesiastical body running through a period of half a century, and that too one of the most eventful periods in the history of the church.

Besides, the duty assigned me is one of great delicacy, because in writing such a his-

tory one has to deal not only with facts, but to a certain extent with men, or, if you please, with character. For men's motives are necessarily blended with and give complexion to all their actions. Especially is this true in all movements of a moral or religious character.

The mere narration of facts is not writing *history* in the proper meaning of that word. For if it be true that "history is philosophy teaching by example," then much of the value of all history is found in the developments which it makes of the good or evil traits that are made manifest in the characters of those who have borne a conspicuous part in those movements which have exerted a marked influence upon the affairs of the state, and especially of the church. But, as far as this investigation may involve motives, it will be conducted in a spirit of impartiality and Christian charity.

Let it be borne in mind that this discussion is not to cover the general history of the Lutheran Church during the last half century, nor is it to include any topics beyond those which are legitimately embraced in the history of a *particular* Synod, and that the

Hartwick Synod. It shall therefore treat the following topics: 1. Its organization. 2. Its confessional position. 3. Its relation to internal church work, such as education, home and foreign missions, church union, and Sabbath-schools. 4. Church work outside of our own denomination, such as Temperance, the Evangelical Alliance, and Tract and Bible distribution, with such practical reflections as our theme may suggest.

I. ORGANIZATION.

The Hartwick Synod had its inception in the Western Conference of the New York Ministerium, which at the time was the only Lutheran organization in the state. By a resolution of said Conference, adopted during its session at Brunswick, N. Y., on September 8th, 1830, a convention for forming the Synod was held in St. Paul's church, at Schoharie Village, on October 26th, 1830. It does not appear by what authority this convention was called, beyond the resolution of the Conference. But the convention was held at the time and place appointed.

Let us now go in imagination to the venera-

ble old church at Schoharie, and look in upon that assembly. We are moving over historic ground and amid historic scenes—scenes made grand and hallowed by the presence and labors of godly men, who by their talents and piety, and by their devotion to Christ and their fidelity to the doctrines of our Evangelical Lutheran Church, have erected for themselves a monument that shall survive long after the memory of worldly heroes shall have been buried in oblivion.

But let us survey that Convention. We will see at a glance, that it is composed of men of mark, both amongst the ministry and the laity. There we behold the commanding and dignified form of the able and resolute Dr. G. A. Lintner; that of the learned, modest and judicious Dr. G. B. Miller; the genial face of J. Z. Senderling, with his courteous bearing and amiable and John-like spirit; the sober and thoughtful Adam Crownse, noted for his plain, but forcible and unctious preaching; the robust and vigorous Philip Wieting, whose voice and energy, with his bold and fiery enunciation, mark him as a modern Boanerges; the eccentric John D. Lawyer is there, who, despite his

erratic views and actions, still possessed talent and eloquence; Thomas Lape, with his upturned eye and smiling face, always foremost in his love and labors for the children, and for the Sunday-school; Charles A. Smith, with his classic face, his classic mind and his polished rhetoric, and equally polished manners; and Eisenlord* and Kilmer, whom the writer did not know. Alas! alas! they have all passed away! The Master has called them up higher —and they walk no more amongst us, and Zion mourns because they stand no more upon her walls. Yet, thank God, they have bequeathed to us memories of their zeal, ability and piety, and of their conscientious devotion to Christ and to his church, which will ever breathe a precious fragrance. They had their imperfections, and may have made mistakes; but no one should question their fidelity to the truth and the uprightness of their purposes. They are sleeping their last sleep, but we are

* This brother retired from the ministry about the year 1835, and died at Fort Plain, Nov. 17th, 1880, aged 85 years, 2 months. He was born in the town of Palatine, Montgomery county. N. Y., educated at Hartwick Seminary, and graduated at Union College.

comforted, for they "sleep in Jesus," and shall surely be awaked at his second coming, clothed with immortal and glorified bodies, like unto their glorified Redeemer, and thus "enter into the joy of their Lord." So much for our brethren of the ministry, who took a conspicuous part in that Convention.

Nor must we overlook the lay brethren who figured so notably in that movement. Amongst these were the honored names of William Mann, of Schoharie, and Joseph Borst, of Middleburgh; Peter I. Livingston, of Guilderland; John Sternberg, of Sharon; C. F. Vogel, Daniel Wolfard, Michael Swobe, Albert Lintner, Abraham Sternberg, Lawrence Van Alstine, and David Ottman; all household names in the Lutheran Church—all worthy of the conspicuous positions which they occupied in the convention. General William Mann, of Schoharie, was unanimously chosen President; an honor very fittingly bestowed. The Rev. Adam Crownse, of Guilderland, was appointed Secretary. The proceedings were opened with prayer by Rev. J. Z. Senderling.

The discussions in the convention show that there was some opposition to the organization

of the Synod by some of the most judicious members (notably Dr. G. B. Miller and Rev. J. Z. Senderling), who declined to co-operate, regarding the movement as premature and somewhat irregular, inasmuch as the ministers who composed the convention had not been dismissed from the New York Ministerium, of which body they were all members, nor had the sanction of that body been asked. Nevertheless, after a full and fraternal interchange of views, the resolution to organize the Synod was adopted by a vote of 18 ayes to 4 nays, and thus the Synod came into being on 27th October, 1830. The Rev. G. A. Lintner, D. D., was chosen President; Rev. Adam Crownse, Secretary, and Rev. Philip Wieting, Treasurer. A committee was appointed consisting of Revs. Lintner, Lawyer and Lape, and Messrs. J. Sternberg, Van Alstine and Livingston, to frame a constitution for the Synod and report at the next annual convention.

There was, perhaps, a necessity for forming a new Synod, in view of the great extent of territory embraced in the New York Ministerium—including, as it did, the state of New

York, a part of New Jersey, and even a portion of Canada. This field was too extensive, the congregations too much scattered, and the pastors too much isolated, for efficient church work. Large Synods may be best under certain conditions, but small ones also have sometimes their advantages, in the opportunity afforded for concentration of effort, and by consequence, an increase of efficiency. But it would have been wiser and more expedient if, in the organization of the Synod, due regard had been had to church order, and letters of dismission had been obtained by the brethren who inaugurated this movement, from the New York Ministerium, and if the assent of that body had been previously asked. Besides these omissions, Synod erred in attempting, arbitrarily, to mark out its territorial limits without any conference with the New York Ministerium. To these mistakes we may, perhaps, trace, in some measure, other similar irregularities which subsequently occurred in the Lutheran Church in our state, from which the Church and the cause of Christ have suffered serious damage.

It is difficult to ascertain precisely all the causes which really led to the organization of

our Synod. At the time of its formation there was considerable controversy in the New York Ministerium on the subject of a union of that body with the General Synod. It is not a secret that some of the leading men in the Ministerium at this time were by no means evangelical in their doctrinal views; and the majority of the Ministerium did not favor the union with the General Synod, because that body had adopted the Augsburg Confession as its doctrinal basis, and also because of its supposed Presbyterial proclivities. The New York Ministerium had not, until 1859 or '60, made any recognition whatever of the Augsburg Confession as the creed of that body. The brethren who organized our Synod were in full sympathy, doctrinally, with the General Synod, and also regarded that body with much favor, because it furnished a bond of union for all Lutheran Synods in the United States, and might be made a most efficient agent in the prosecution of all the benevolent operations of the Church. The Hartwick Synod also owes its formation, in some good measure, to a desire on the part of its founders to encourage revivals in the churches, and to engage in Home and

Foreign Missions. The New York Ministerium, as a body, was not in sympathy with any of these measures to the extent that the founders of our Synod deemed desirable, and they, therefore, determined upon a new organization, in which they could carry out their views without being embarrassed by the restraints which they felt in the New York Ministerium.

As was to have been expected, the New York Ministerium took exception to the course of the Hartwick Synod, and some unkind feeling was engendered between the two bodies. Happily, however, for both, this state of things was not of long continuance; for as early as 1832 the New York Ministerium appointed the Rev. Dr. Wackerhagen a corresponding delegate to the Hartwick Synod, thus establishing friendly relations between the two bodies.

The first regular convention of our Synod was held in St. Paul's Church, Johnstown, New York, commencing on the 24th of September, 1831. The Rev. Thomas Lape was the pastor *loci*. The parochial reports present the following exhibit: Pastors, 11; congregations, 32; infant baptisms, 602; additions by

confirmation and otherwise, 185; communicants, 2087; Sabbath-schools, 7; missionary societies, 5; contributions to the Synodical Treasury, $98.

This may be regarded as really the first regular business convention, and a glance at the proceedings will show how large a degree of enlightened zeal actuated the founders of the Synod. Amongst the measures inaugurated were (1) the publication of a Lutheran religious periodical. A monthly periodical called the *Lutheran Magazine* was at this time published at Schoharie, but it did not seem to meet the wants of the Church; (2) the establishment in the city of Troy of a depository for the sale of Lutheran books; (3) the appointment of a committee to further the interests of Hartwick Seminary; (4) pledging Synod to the cause of total abstinence; (5) the appointment of a committee on Home Missions and Beneficiary Education; (6) the division of Synod into conferences for more systematic and efficient church work. It was at this convention that Synod resolved to unite with the General Synod. The Rev. G. A. Lintner, D. D., and Hon. Wm. C. Bouck,

were the first delegates elected to that body. From that time to the present, our Synod has been unswerving in its allegiance to the General Synod, amidst all the controversies and struggles which have marked the history of our Church.

The second convention of Synod was held at Schoharie, commencing on 20th October, 1832. During the year most of the congregations had been visited with extensive revivals, resulting in the addition of 105 by adult baptism, and 1057 by confirmation, being an increase of nearly 1200 to the membership. In view of these revivals, Synod recorded, in a resolution, an expression of gratitude for these signal manifestations of the Divine presence and power in the churches. At this meeting it was reported that the book depository had been successfully established in Troy, under the superintendence of Mr. Wm. S. Parker, with a full supply of hymn-books and all the most popular Lutheran publications.

The third convention was held at Dansville, N. Y., in October, 1833. Number of ministers, 14; congregations, 36; additions to the churches, over 600; communicants, 3659.

The contributions, except those for the Synodical treasury, are not given.

The fourth convention was held at Guilderland in September, 1834. Number of ministers, 16; congregations, 37; additions, 460; communicants, 4000. The contributions did not exceed $150.

The Synod met in its fifth annual convention at Sharon, in Schoharie county, on 3d October, 1835. Number of ministers, 16; congregations, 38; communicants, 3988, being a decrease of 12, although over 450 accessions by confirmation and letter were reported, showing great irregularity in keeping church records and in making out parochial reports. The collections this year for missions and education amounted to nearly $500. A resolution was passed at this convention favoring the establishment of a foreign mission by the Lutheran Church in the United States. Two beneficiaries, Messrs. G. W. Lewis and N. Van Alstine, were taken under the care of Synod, to each of whom an annual grant of $75 was made. It was not as expensive to educate beneficiary students then as it has become since.

The sixth annual convention was held at

Sandlake, September 24th, 1836. Number of ministers, 13, a decrease of two from the previous year; communicants, 4074, being an increase of only 86 from the previous year; although 300 additions were reported, chiefly by confirmation. The contributions this year for missions and education amounted to nearly $1,000, being an increase of one hundred per cent. over the previous year; showing very clearly that as a spirit of heartfelt piety pervaded the churches, it developed the liberality of our people. When Christians are truly consecrated to Christ, as to their inner spiritual life, the consecration of their substance will follow as a natural result. The early Christians first gave *themselves* and then their *substance* to the Lord.

This brings the history of Synod down to the termination of the sixth year. The seventh year opens upon a mournful page of our history, to which reference will be made hereafter. The statistics for this period are given to show the earnestness and zeal of the founders of our Synod to promote all the various operations of the Church, and how successful all their labors had been until the spirit of contention and

schism crept into our midst. Neither time nor space will permit a canvass in detail of the proceedings of all the conventions of Synod during these fifty years. Attention, however, will be called to some particular facts at the proper time.

II. CONFESSIONAL POSITION.

Having said thus much in reference to the organization of the Synod, the measures which it inaugurated and its progress during the first six years of its existence, it will be proper now to notice its *confessional status* at the time of its organization, and the position it has always maintained since. It need hardly be stated that Synod, without a dissenting voice, adopted the venerable Augustana, or Augsburg Confession, as its creed or doctrinal basis. At the convention held in 1832, the following resolution was passed:

Resolved, That the seal of this Synod and Ministerium shall be a circle containing "Hartwick Synod, Lutheran Church, New York," and a semi-circle containing "Augs. Confess.," and within the circle an open Bible with rays of light reflecting from it.

The sense in which Synod received the Augsburg Confession is determined by its

action in uniting with the General Synod and adopting the Formula of Government prescribed by that body. The doctrinal basis of the General Synod at that time is set forth in the two questions which were to be propounded to all applicants for licensure and ordination, viz.:

1. "Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and practice?"

2. "Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?"

In the year 1836, because of certain controversies which sprang up in some of our churches in reference to the interpretation which this Synod gave to certain articles of the Confession, a committee was appointed to publish an edition of the Confession, with explanatory notes. The committee was, Rev. G. A. Lintner, D. D., Rev. A. Crownse, Rev. D. Eyster, and Messrs. Peter I. Borst and Martin Springer; all men of sound understanding, and admirably qualified in every respect for the work assigned them. This committee presented their report at the

Convention of Synod held in 1837. This report was unanimously adopted, and by this action Synod endorsed the exposition of the Confession which the committee had prepared, thus making that exposition its doctrinal basis. A few extracts are subjoined. In the preface, the committee say:

It is well-known to all who are acquainted with the difficulties and troubles that have lately been excited in several churches in connection with the Hartwick Synod, that an assault has been made on the Augsburg Confession. It has been charged with teaching, "that *children* are *condemned* to *everlasting torment* for *original sin*. That *Baptism* is a *saving ordinance*. That *Ministers* are *authorized* to *forgive sin*," etc., etc. These charges against the Augsburg Confession have been extensively circulated throughout the bounds of the Hartwick Synod; and although they are unfounded, they have been the means of misleading the minds of some people, and causing an unhappy division in the Church. The Synod, therefore, thought it necessary to order a new edition of the Confession to be printed, with such notes and explanations as the present peculiar crisis seems to require.

The Evangelical Lutheran Church in the United States professes to adhere to the Augsburg Confession. The General Synod has adopted it as a doctrinal standard; although it does not require the Ministers and Churches in its connection to believe every sentiment it contains on those unessential points, which

caused so much contention when it was first adopted. The pledge which the Constitution requires at the licensure of candidates, and ordination of Ministers, is "Do you believe that the *fundamental doctrines* of the Word of God are taught in a manner *substantially correct* in the doctrinal articles of the Augsburg Confession?"

From this, it will appear that we are not bound to receive the *unessential parts* of the Confession. All that is required is, an acknowledgement that on *essential points of doctrine* it agrees with the Word of God. And this we *do* believe. We hold that the *fundamental truths of the Gospel* and the *essential doctrines of salvation* are correctly set forth in the Augsburg Confession; and in this declaration, the committee know that they agree with the body of the Evangelical Lutheran Church in the United States. Though some have turned aside into strange paths, the Evangelical Lutheran Church in this country, as a body, has constantly and faithfully adhered to the fundamental doctrines of our Confession of Faith.

On the 9th Article of the Confession, which relates to BAPTISM, the committee say:

In the German copy of the Augsburg Confession, published in the works of Luther, as early as the year 1567, and which was a faithful transcript from the original, as read before the Diet, this Article states, "that baptism is necessary, that grace is thereby offered, and that children ought to be baptized, who are by such baptism dedicated to God, and made ac-

ceptable unto him." The above is a literal translation from the original German. This translation is inserted in the work of *Doct. Lochman*, entitled "The History, Doctrine, and Discipline of the Evangelical Lutheran Church," published at Harrisburg, in 1818. Now this is the Article which is represented as teaching that baptism is a saving ordinance. We have referred to the original German copy to show that it will not bear such an interpretation; and the proof which we have brought is decisive on this point. The Article does not say that baptism is a saving ordinance. It only states, that it is necessary—"*Dasz die Taufe nöetig sey.*" And this necessity arises from the institution and command of Christ; not from the supposition that all who are baptized shall be saved, and those who are not baptized must be lost. The idea that we believe baptism to be a saving ordinance, and that this doctrine is contained in our Confession, has doubtless arisen from the Latin copy, which states, "that baptism is necessary to salvation"—"*De baptismo docent, quod sit necessarius ad salutim.*" Several translations from this copy have been printed and extensively circulated. But even these translations will not warrant such an inference. They state that baptism "is necessary to salvation." From this we must not infer that it has in *itself a saving effect*, and *that there can be no salvation without it.* The expression undoubtedly refers to the declaration of Christ: "He that believeth and is baptized, shall be saved." Mark xvi. 16.

In their exposition of the 10th Article of the

Confession, which treats of the LORD'S SUPPER, the committee say:

> In relation to the subject of this Article, the committee would observe, that the Evangelical Lutheran Church does not now materially differ from other Protestant denominations in this country. We believe that the Lord's Supper is a commemoration of the sufferings and death of Christ, and that in this sacred ordinance every worthy communicant receives the body and blood of Christ under the emblems of bread and wine; that is, he is made a partaker of the benefits which Christ purchased for him, when he suffered and died on the cross.

Exception might be taken by some to this position of the Committee and of the Synod, that it did not bring out more fully the distinctive doctrine of the Lutheran Church in reference to the Lord's Supper. It is maintained that the Lutheran Church does differ materially from other Evangelical Churches in her views in regard to the presence of Christ in the Eucharist. And yet, when the Lutheran view is explained, does it differ materially from other Evangelical Churches? We think this question would not be answered affirmatively even by Lutherans of the strictest sect.*

* Since writing this address, the author has read an

Such was the confessional position of Synod in 1837.

The Evangelical Lutheran Magazine, at that time published at Gettysburg, thus speaks of the doctrinal position of our Synod: "The new Synod is based on the orthodox principles which are confessed and inculcated by the great body of Lutherans in the United States; and

address delivered by Rev. J. A. Seiss, D. D., in Boston, on 22d November, 1880, in which occurs the following passage:

"Lutherans are sometimes represented as holding views of the sacraments akin to some of the erroneous doctrines of Romanism; but an attentive and discriminating observation of their teachings, he was sure, would completely exonerate them from any deviation from proper evangelical ideas, and from any departure from the clear teachings of the Divine Word on these points. Certainly the gross and offensive ideas of the presence of Christ's body and blood in the Lord's Supper, often attributed to them, are quite as abhorrent to them as to any others. We may differ somewhat from those who make but little of the sacraments, and may hold more firmly to the doctrine of the true presence and impartation of Christ our salvation in the holy communion than many others, but in no sense to the damage or weakening of the great and all-conditioning doctrine of justification by faith only, wrought in the soul by the Holy Ghost."

we trust, with the Divine blessing, it will become an efficient auxiliary in the work of spreading the evangelical principles of our venerable Church throughout the United States."

In their notes on Article XI. of the Confession, which treats of "CONFESSION and ABSOLUTION," the committee say:

This article is referred to in order to show that our Confession gives to ministers the power to forgive sin. To prove that this is a misrepresentation, we observe that this power has never been exercised in the Lutheran Church. It was customary before the Reformation, in the Roman Catholic Church, for the people to make confession of their sins to the priests, and obtain absolution. *This abuse first roused the spirit of Luther*, and led to the commencement of the Reformation. * * * * * *

The Lutheran Church still retains in her liturgy a form of confession, but it will be seen by reference to this form, that it is far from an absolution. It is only a declaration of the officiating minister, of what all Protestant denominations believe, viz., that God will grant remission of sin to all who are truly penitent, and believe on the Lord Jesus Christ. "The rite of private absolution," says *Doct. Schmucker*, in his Popular Theology, which is a standard work in our Church, "has been entirely rejected by the Lutheran Church."

In the year 1856, when the Symbolical ques-

tion was agitating the Lutheran Church in this country, Synod adopted a confessional basis, in which were embodied, in a more succinct and compact form, and with some modifications, substantially the same doctrinal views which it had promulgated in 1837. The following is the doctrinal basis adopted in 1856. After reaffirming its adherence to the doctrinal basis of the General Synod, and specifying those articles in the Augsburg Confession to which the Synod gave its unqualified assent, the Synod said:

"As, however, there are articles in our Confession, which are susceptible of different constructions, this Synod, without stopping to argue the question, whether or not these articles, 'when fairly and properly interpreted,' teach the objectionable views which have been deduced from them, hereby adopts the following testimony as expressive of the doctrinal position of this body, viz.:

"That this Synod, resting on the Word of God, as the *sole* authority in matters of faith, on its infallible warrant rejects the doctrine of baptismal regeneration; rejects the Romish doctrine of the real presence or transubstantiation, and with it the doctrine of consubstantiation; rejects the mass, and all ceremonies distinctive of the mass; denies any power in the sacraments as an *opus operatum*, or that the benefits resulting from the sacraments can be received without

faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth except that of all believers, and that God only can forgive sins; and maintains the sacred obligation of the Lord's day, as of divine appointment, to be sacredly regarded by all Christians."

The General Synod, at its convention held at York, Pa., in May, 1864, through a committee of which the Rev. Dr. Passavant and other leading founders of the General Council were members, made a confessional deliverance, embodying even in stronger language the views which this Synod had expressed in 1856, eight years in advance of the action of the General Synod:

Whereas, The General Synod of the Evangelical Lutheran Church in the United States has recognized the Augsburg Confession, both in the Constitution of the Theological Seminary and in the Constitution recommended to District Synods, as well as in her Liturgy: and

Whereas, Our churches have been agitated by the imputation of grave and dangerous errors in this Confession, so that amid conflicting statements many who are sincerely desirous of knowing the truth are distracted, knowing not what to believe, whereby the danger of internal conflict and schism is greatly increased: and

Whereas, The General Synod, according to its Constitution, "shall apply all their powers, their prayers and their means, towards the prevention of schism among us," we, therefore, in Synod assembled, in the presence of the Searcher of hearts, desire to declare to our churches and before the world our judgment in regard to the imputation of these errors and the alienation among brethren which may arise from them: Therefore,

Resolved, That while this Synod, resting on the Word of God as the sole authority in matters of faith on its infallible warrant, rejects the Romish doctrine of the real presence or Transubstantiation, and with it the doctrine of Consubstantiation; rejects the Romish mass and all the ceremonies distinctive of the mass; denies any power in the sacraments, as an *opus operatum*, or that the blessings of Baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Sabbath; and while we would, with our whole heart, reject any part of any Confession which taught doctrines in conflict with this, our testimony; nevertheless, before God and his Church, we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony, and with the Holy Scriptures, as regards the errors specified.—*Minutes of the General Synod, York, Pa., May, 1864.*

This is the doctrinal position of the General

Synod to-day. We cheerfully accepted this platform, as this Synod has always been willing to recognize the authority of the General Synod on all questions of doctrine, so long as its utterances are in harmony with the Word of God, and do no violence to our consciences.

So much for the confessional position of our Synod. It has always been conservative and consistent, and we should firmly adhere to its position. Let us take no step backward.

III. RUPTURE IN THE SYNOD—DEFENCE OF SYNOD.

The Hartwick Synod, as has been intimated, felt itself under a necessity to publish the Augsburg Confession with notes, in 1837, because of certain charges which had been preferred against the Synod and the Confession by the Franckean Synod. In 1837 four members of the Hartwick Synod, viz.: Revs. Philip Wieting, J. D. Lawyer, William Ottman and L. Swackhamer, withdrew from Synod, and organized the Franckean Synod. This movement on the part of these brethren was irregular, as they had not asked for letters of dismission, nor had they, as far as is

known, assigned any cause for their procedure. The Hartwick Synod, however, had "estopped" itself from making any protest on the ground of the irregularity of this action, inasmuch as its organization was effected under somewhat similar circumstances, the founders of our Synod not having obtained letters of dismission from the New York Ministerium.

The action of the brethren who formed the Franckean Synod must have been somewhat hasty and inconsiderate, inasmuch as they all took part in the proceedings of our Synod in 1836; and it does not appear from the records that there had been any action which would warrant the supposition that any alienations had arisen between the brethren, except perhaps the refusal of Synod to adopt a resolution strongly condemnatory of American slavery, introduced by Rev. L. Swackhamer.

To justify this rupture, it was subsequently alleged that the attitude of our Synod in reference to *Temperance*, the *Confessional question*, *Revivals*, the *Slavery question*, and *Educational Qualification* for the ministry, was unsatisfactory to the brethren who separated from us, and they felt the organization of a new Synod to be

a necessity, to meet their convictions of duty In reply to these allegations, it may be confidently asserted that as early as 1832, this Synod had planted itself unequivocally upon the *Total Abstinence* pledge, and in nearly all the congregations Total Abstinence Societies had been organized. So too in regard to the subject of *Revivals.* From its very organization in 1830, this Synod, although adhering to the good old Lutheran custom of catechisation, had always favored revivals when properly conducted. From 1831 to 1836 there had been marked and extensive revivals in many of the congregations, and in most of them the Rev. P. Wieting, one of the chief founders of the Franckean Synod, had borne a very conspicuous part. These revivals occurred at the four days' meetings which were then in vogue in all the churches in our Synod.

In regard to the *Confessional* question, it has been asserted, that "as early as 1832 the Augsburg Confession had become an occasion of dissatisfaction in some of the churches in the state of New York, not because there was any want of unity of faith amongst the ministers, but because there was a difference of opinion

as to the extent to which the Augsburg Confession should be adopted as a standard of faith." * Yet in this same year (1832), four years before the Franckean Synod existed, the Hartwick Synod, by a unanimous vote, adopted the seal to which reference has already been made, with the words "Augsburg Confession" inscribed upon it, as the symbol of its doctrinal basis, Revs. P. Wieting and J. D. Lawyer, the two principal founders of the Franckean Synod, voting for this measure. Mr. Lawyer was Secretary of Synod. This same year, upon motion of Rev. P. Wieting, Synod adopted the "Formula of Government," recommended by the General Synod, including, of course, a subscription to the Augsburg Confession. It may be that between the years 1832 and 1836 controversies had arisen in regard to the Confession which do not appear in the records of Synod. Or it may be that the brethren who went out from us felt their consciences burdened, even by the qualified subscription to the Augsburg Confession which was then required. But it does not appear from the Journal of

* Rev. H. L. Dox, in Memoir of Rev. P. Wieting.

Synod, that between 1832 and 1836 these brethren had expressed any dissatisfaction with the doctrinal position of the Synod. All the proceedings at the convention of 1836, at which time Rev. J. D. Lawyer was President, appear to have been harmonious, although upon the slavery question there was, as before stated, some diversity of opinion.

The majority of the Synod did not regard the question of slavery as one which, especially in its political aspects, was exactly within the jurisdiction and legislation of any ecclesiastical body, and it was deemed most expedient to lay the resolution on the table. This fact is stated as a matter of history, without passing any opinion as to the propriety of Synod's action in this matter. It may however be confidently assumed that the action of Synod, whether expedient or not, furnished no manner of justification for the schism and the organization of a new Synod.

On the subject of ministerial qualification, it may be said that in the very outset Synod took very decided ground in favor of a high standard of education for the ministry. At one of its first sessions it rejected a candidate

for the ministry because he was deficient in literary and theological attainments. To this attitude of our Synod exception was taken, and it was assigned as a reason for the new organization. It was assumed that the demand for ministers was so great that the churches needing them should be furnished, even though in doing so the standard of ministerial qualification should have to be lowered. As a result of this mistaken policy, men with very ordinary attainments, "unskilled workmen," were thrust into the pastoral office, very much, in many cases, to the detriment of the ministry, and especially of the churches. An illiterate ministry, though it may be a pious one, seldom commands much consideration or much influence. So thought the sagacious founders of our Synod; and they were unquestionably right. It is to be regretted that in too many instances there has been a departure from this position.

From all that appears upon the Minutes of 1836, Synod adjourned seemingly in a harmonious spirit, and there was no intimation of even a remote cause for any rupture beyond the discussion of the slavery question. The

purpose to organize a new Synod must, therefore, have been very hastily formed, and as hastily executed. But the Synod was organized; and although we would not impugn the motives of the brethren who originated this movement, they were clearly mistaken (as even the wisest and best of men some times are) as to their views of duty. It must be added that this rupture, as might have been anticipated, was attended with the most disastrous consequences. Bitter controversies, marked by unseemly criminations and recriminations between ministers of the gospel, ensued. Congregations, and even families, were divided. Ministers claiming to be of the same church were arrayed against each other in violent antagonisms, and the demon of discord seemed to hold undisputed control over the minds and hearts of, alas! too many who called themselves Christians. In many congregations there were open ruptures, ending in schismatic and rival organizations. This led to vexatious and expensive lawsuits, and the banishment of all concord. These lawsuits, however, were all decided in favor of our churches by the highest judicial tribunals in the state. These things certainly did not enure to the glory of

God and the salvation of souls. On the contrary, these discords checked not only the development of spiritual life in the churches, but retarded most manifestly the growth of the Lutheran Church in the state of New York. Had this schism never occurred, and had the time, the talent, the energy and the money which have been expended in this unfortunate and indefensible controversy (in which, perhaps, even our own Synod was not faultless)—had it all been consecrated to Christ, and concentrated in harmonious and united effort to build up the Lutheran Church in this state, there is reason to believe we might have been half a century in advance of what we are to-day, in our numerical strength, and in all the aggressive forces which are needed to give the Church moral power, efficiency and success. But one gladly turns from this dark, sad page in the history of our Church. Some good may, no doubt, have resulted from this movement in certain localities—for under God's over-ruling providence, even the wrath of man is made to praise Him; but as it affected the whole Church in this state, it has been productive of great harm. Of the founders of the Franckean

Synod, the Rev. John D. Lawyer, was in after years deposed by that body for heresy; the Rev. L. Swackhamer returned to the Hartwick Synod, and continued a member until his death; the Rev. William Ottman is known to have admitted that this movement was a mistake; the Rev. P. Wieting remained the Nestor of the Synod until his death. In 1864, however, he carried his Synod as a body into the General Synod, thereby putting himself and his Synod into more harmonious relations with other Lutheran Synods in the state of New York. It is to be regretted, however, that thus far all efforts to effect an organic union have failed through the want of proper action on the part of the Franckean Synod.

IV. RELATION OF SYNOD TO THE CAUSE OF EDUCATION.

The Synod, as has been stated, at a very early period in its history took a decided position in favor of the education of pious young men for the ministry, and a high standard of educational qualification was adopted. Synod also pledged its cordial co-operation with the Trustees of Hartwick Seminary in all judicious measures to improve the condition of that in-

stitution. It was felt, however, that the location of the Seminary was not the most advantageous, and in 1832 Synod, by *a unanimous* vote, recommended its removal to Cooperstown. In 1838, after six years experience, the Committee on the Seminary declared that the best interests of the institution required that it should be removed to some "more popular location." The committee said: "The able professors are making untiring exertion to raise its standard, but talents and learning fail when location is against them." At its convention in 1838, Synod appointed a committee to confer with similar committees of the New York Ministerium and the Board of Trustees, to consider the best means to promote the welfare of the Seminary, still having in view this matter of its removal. Such was the judgment of Synod from 1832 to 1838. If the recommendation to remove the institution to Cooperstown or some other "popular location" had been adopted, and had the churches in the State of New York acted wisely and liberally in giving it an adequate endowment, the Seminary and the cause of education in the Lutheran Church in our state might have

had a very different history. At every annual convention this Synod has appointed a committee to attend, not only the commencement exercises, but also the annual meetings of the Board of Trustees, to confer with said Board as to the best means to be devised to build up and make efficient this "school of the prophets." Had the Board of Trustees, and all other parties who should have been interested, sustained the Hartwick Synod in its well-intentioned efforts to promote the welfare of that Institution, by changing its location, as well as amending its charter, endowing it and giving it due prominence amongst the educational institutions of the state, it might have exercised a very much greater influence in moulding the intellectual characters of our pastors, and in elevating the intelligence of our congregations.

It will not be forgotten that in August, 1870, a convention was held at Hartwick to promote the cause of education in the Lutheran church in the state of New York, and to improve the condition of Hartwick Seminary. The call for this convention embraced delegations of five representatives from each of the

Synods in the state of New York, viz.: The New York, Hartwick, and Franckean Synods. When, however, the convention met, by certain "*management*," delegates were, for a certain end, brought in from the New Jersey Synod, and from the Board of Trustees. At that convention the delegates from the Hartwick Synod submitted a memorial, which was endorsed by the delegates of the Franckean Synod, in which, amongst other suggestions, it was proposed to so change the charter of the Seminary as to erect it into a collegiate institute of high grade, and to raise an endowment of $100,000 for this purpose. At that time the endowment fund was about $15,000. A liberal-minded Lutheran, who has since died, had proposed that as soon as this endowment was raised to $40,000, by contributions from the Synods or churches, he would give $10,000, thus creating an endowment of $50,000. This proposition to erect Hartwick Seminary into a collegiate institution did not receive, as it should have done, the cordial endorsement of the convention. Even several prominent members of the Board of Trustees stoutly refused their sanction, and the oppor-

tunity to establish a college at Hartwick was very unwisely lost—it is to be feared, not to occur again in our generation.

Again, in 1876, Synod appointed a committee of three to confer with similar committees from the New York and New Jersey and Franckean Synods, to devise means to erect Hartwick Seminary into a college; but in this effort our Synod received no co-operation.

This Synod has annually appropriated money for the beneficiary education of young men of piety and intelligence for the ministry. In this way Synod has furnished our churches with some of their most intelligent and useful pastors, and the foreign mission field with one or more of its most earnest and devoted laborers. The positions occupied by some of them are indicated below. The following is a pretty accurate list of the beneficiary students who have been aided by Hartwick Synod. The list was furnished by Rev. M. J. Stover:

* George W. Lewis.
N. Van Alstine, President of the Franckean Synod.
David Rosenberg.
Jacob Moyer.

* Deceased.

Henry Selmser.

E. Deyoe, Pastor at Ramsey's, N. J.

P. M. Rightmyer, Pastor at Saddle River, New Jersey.

W. R. McChinsey.

* Walter Gunn, Missionary to India.

Henry Larsen.

* Albert Waldron, Pastor at Dansville, N, Y.

Alfred Hiller, Pastor at German Valley, N. J.

Wm. Ruterman.

Wm. I. Cutter, Foreign Missionary. Now Pastor in Kansas.

Ira S. Porter.

James H. Roney.

Eli Clough.

Laurent D. Wells, Pastor at Canajoharie, N. Y.

J. G. Slater.

F. G. Fairfield.

James Pitcher, Principal Hartwick Seminary.

J. Shultes.

G. W. Enders, Pastor Christ Church, York, Pa.

Augustus Shultes.

Sylvanus Stahl, Pastor St. John's Church, Lancaster, Pa.

Henry Sharp, Pastor in St. Lawrence county, N. Y.

E. P. Mickel.

† I. P. Emerick.

*Deceased. † Now at the Seminary.

V. RELATION OF THE SYNOD TO HOME MISSIONS.

From its very organization, this Synod took an active part in Home Missions. As early as 1832, in concert with the New York Ministerium, a mission was undertaken in the city of Buffalo, to which the Rev. L. Sternberg was appointed. Missionary societies were organized in nearly all the pastoral charges. Dr. Lintner reported in 1834, three such societies in his churches. From time to time missionaries were employed in various counties in Western New York, and the churches at Lockport, Freidens, Dansville, Sparta, Bearytown, Canajoharie, Maryland in Otsego county, and perhaps others, have been established in whole or in part by the missionary committees of our Synod.

But our efforts in the cause of Home Missions have not been commensurate with our opportunities and the resources of our congregations. The mission at Buffalo was allowed to languish and fail, though under the care of a most worthy and efficient missionary, and ostensibly fostered jointly with the New York Ministerium, chiefly because the churches did not furnish the funds necessary to sustain it.

The missionary may have made some mistakes, by which he failed to secure the sympathy and hearty co-operation of the German pastors in Buffalo. Still, this was no adequate cause for the failure. There were mission stations at Royalton and Shelby, in Niagara county, one or two in Monroe, Onondaga, Wayne and other counties in Western New York, which were temporarily occupied, but were abandoned and have been lost to our Church. This is true of Saugerties and other points in Eastern New York. The mission in Troy, begun seemingly under very favorable auspices, was relinquished after an expenditure of several hundred dollars, and this failure has very materially impaired the prospect of ever establishing a Lutheran church in that important and prosperous city, though we might have gathered there the material for a large and self-sustaining congregation. Inaction or misdirected action, and the illiberality of our churches, are the principal causes of failure here. Whether any future effort to establish a church in this city shall be deemed expedient, is yet to be determined. The question is worthy of prayerful consideration.

VI. RELATION OF SYNOD TO FOREIGN MISSIONS.

In the work of Foreign Missions the Synod has made a much more creditable record. The first Woman's Synodical Missionary Society in the United States was organized at Cobleskill, in 1839, by the wives of Lutheran ministers, and other Christian women belonging to churches of the Hartwick Synod. This Woman's Missionary Society has the honor of having educated the Rev. Walter Gunn, of precious memory, and of having furnished in part the means to send him to India, and to sustain him during his labors amongst the heathen. Brother Gunn was ordained and set apart for the foreign mission field by this Synod at Johnstown, N. Y, on the 6th of September, 1843. The Rev. J. Z. Senderling, who was always so deeply interested in foreign missions, was very appropriately selected to preach the ordination sermon. Brother Gunn was the first Lutheran minister in the United States who had been specially educated as a missionary to the heathen.

In this connection it may be said that the organization of women's missionary societies is no new thing in the Hartwick Synod. The

existence of such societies is mentioned as early as 1832, when the Woman's Missionary Society of Dansville sent $25 to Synod; and by the year 1838, similar societies existed in a majority of our congregations. In 1837 Synod contributed $500 to the Foreign Missionary Society of Germany, to aid its missions in India. In 1839 our contributions to foreign missions were upwards of $1,000, and at every annual convention the foreign missions of our church have been very liberally remembered by our congregations. In 1854 the Rev. J. Z. Senderling collected in our churches $800 for foreign missions.

It may not be inappropriate to remark just here that this Synod, especially during the earlier years of its existence, displayed a very commendable liberality, not only in the cause of Foreign Missions but also in Home Missions and Education. In 1836, the sum of $1,500 was raised for these two objects alone. The same year, $640 were expended for Home Missions. In 1839, $1,000 were contributed for the same object. At that time Synod contained only thirteen pastors and twenty-one congregations, with a membership of 3,775; and yet

for Home and Foreign Missions alone the churches contributed nearly $1,800. In the year 1879, with thirty congregations, and twenty-eight pastors, and a membership of over 4,000, our contributions for Home and Foreign Missions, Education, Synodical treasury, Church Extension, and the treasury of the General Synod, amounted to about $1,675, or nearly $125 *less* than we realized in 1839 for two objects alone.

The question will naturally suggest itself, have we, as a Synod, developed a spirit of liberality proportioned to our membership, the multiplication of our pastors and congregations, and the increase of our resources? That there has not been any large growth in the numerical strength of our congregations since 1839 must be admitted; for it is worthy of remark that for nearly thirty years our membership seems to have been stereotyped at about 4,000, never rising more than a hundred or two above that number. And yet the wealth of our congregations has been very largely augmented. Have our people consecrated their substance to Christ, in sustaining the benevolent operations of the church, in proportion "as the Lord hath

prospered them?" This question should be seriously and prayerfully pondered. The numerical and especially the spiritual development of a Christian community depends very much upon the fidelity with which we discharge our stewardship in consecrating our substance as well as ourselves to the service of Christ. Where the latter is done in due sincerity, the other will follow necessarily. The want of spiritual life in our churches, as manifested by their inaction and want of liberality, will tell with fearful effect upon all our church interests, for God will certainly withhold his blessing from us, and then comes the spiritual blight, and ultimately the spiritual desolation.

VII. RELATION OF SYNOD TO SABBATH-SCHOOLS.

In the Sabbath-school cause our Synod has always taken an active part. In fact, the religious education of the youth of the congregation has always been a marked feature in the practice of the Lutheran Church. The importance of thoroughly indoctrinating the rising generation in the great truths of the gospel has always been recognized by the Church of the Reformation. Long before the

days of Robert Raikes, she was engaged in the work of instructing her children in the doctrines and precepts of true, practical Christianity. In the very commencement, Synod addressed itself energetically to the establishment of Sabbath-schools. As early as 1832, a Sunday school Union was formed, auxiliary to the Sunday-school Union of the General Synod, and we have done our duty with some fidelity in this important department of church work. At our last annual convention, twenty-six Lutheran Sunday-schools were reported, with nearly 300 teachers and 4,000 scholars, besides seven union schools, with 54 teachers and 400 scholars; making a total of thirty-three schools, 350 teachers, and 4,500 scholars. This is certainly a creditable showing.

VIII. EFFORTS OF SYNOD TOWARDS ORGANIC UNION OF LUTHERAN SYNODS IN THE STATE OF NEW YORK.

Before leaving that part of our subject which relates to church work within our own denomination, it may not be amiss to speak of the efforts of Synod to effect a union between the Lutheran synods in the state of New York, especially those that belong to the General

Synod. In 1871, Synod appointed a committee to attend the New York Synod during its convention at Germantown, to lay before that body a proposition for a union of the two Synods—if not for a permanent organic union, at least for a future subdivision, having proper regard to geographical boundaries. The officers of the New York Synod knew of this movement on the part of our Synod, yet when our committee reached Germantown they found to their surprise that all the preliminaries for an organic union between the New York and New Jersey Synods had been previously arranged, and the well-intentioned purposes of our Synod were defeated.

In 1877, in compliance with the recommendation of the General Synod, and with the concurrence of the Franckean Synod, a committee was appointed by this Synod to meet a similar committee of the Franckean Synod, to agree upon a basis for an organic union of these two bodies. The two committees met; a basis of union was unanimously adopted, and by the committees recommended to their respective Synods for ratification. The Franckean Synod at its next annual convention

failed to ratify the action of its committee, because of the violent opposition of one or two of its leading members; nor has it ratified it at either of its subsequent conventions. The Hartwick Synod did ratify it by a unanimous vote, and the failure to bring about an organic union between these two Lutheran Synods occupying so nearly the same territory does not rest with this Synod. Whatever inconveniences and disadvantages the Lutheran Church in the State of New York is suffering, from a want of proper territorial division, as well as from want of union and concentration of effort, in Home Missions, Church Extension, Education, and other departments of internal church work, the fault is manifestly not with this Synod.

It is proposed now to consider briefly

THE RELATION OF THIS SYNOD TO THE GENERAL BENEVOLENT OPERATIONS OF THE CHURCH, OUTSIDE OF OUR OWN DENOMINATION.

1. *The Temperance Cause.*

Reference has already been made to the attitude of this Synod in relation to the cause of Temperance. It has always been unequivocal

and decided in its denunciations against the vice of intemperance, and has done its full share in awakening the consciences of our people to the alarming consequences growing out of the sale and use of all intoxicating drinks as beverages. Dr. Lintner, Dr. Senderling, Rev. A. Crownse, and other founders of this Synod, as well as all our pastors, have always borne a conspicuous part in the Temperance reform. On this subject our Synod has uttered no uncertain sound.

2. *The Evangelical Alliance.*

This Synod was amongst the first to give its endorsement and to extend its co-operation to the Evangelical Alliance. This body, composed of Evangelical Christians of all churches and of all nationalities, designed to bring all true Christians into closer bonds of fellowship, and to extend sympathy and protection to persecuted Protestants throughout the world, found in our Synod a prompt and cordial co-adjutor.

3. *The American Bible and Tract Societies.*

The Tract cause, as represented by the American Tract Society, has always had the

sympathy and support of our Synod. And this is true of the great work of the American Bible Society. To this Society our congregations have made liberal donations, not a few of them having constituted not only their pastors, but also their pastors' wives, life members of the American Bible Society—thus showing that this Synod has always cultivated and manifested a catholic and liberal spirit, and has most cheerfully extended its sympathy and its material aid to every religious enterprise, within our own denomination and outside of it, which gave any promise of the salvation of men and the spread of the kingdom of Christ.

REVIEW.

It may be proper now to inquire to what extent the Lutheran Church in this State has been developed through the agency of the Hartwick Synod. At its organization in 1830, the Synod contained only seven pastors. At its first regular convention, held at Johnstown, in 1831, the Synod contained eleven pastors, 32 congregations and 2087 communicants. Up to 1836 there were thirteen pastors, 38 congregations and 4074 communicants, showing an

increase in six years, of six congregations, and nearly one hundred per cent. in the pastors and in the membership. In 1836 came the schism in our Synod, and the organization of the Franckean Synod, by which four of the leading ministers withdrew, carrying with them half a dozen churches and about one thousand members. From this time we were "a house divided against itself;" and the two parties, by their unnatural and uncharitable antagonisms, not only hindered very much the development of the Lutheran Church, but furnished an occasion for other denominations to prey upon our congregations, and thus many of our members were drawn away from us, and much of the material which legitimately belonged to us was gathered into other churches. There, they naturally supposed, they would be free from the contentions and bitter strifes, which were destroying the peace of the congregations, checking greatly the spiritual growth of the membership and retarding very much the general development of the Church.

Notwithstanding all these drawbacks and hindrances, there has been a very encouraging growth in our Synod. Let a few pastorates be

taken as an illustration. At the organization, Dr. Lintner was serving three congregations, Schoharie, Middleburg and Cobleskill. Each of these has become self-sustaining. The Schoharie church has been handsomely remodeled and greatly improved. At Central Bridge a congregation was organized and a commodious church built in 1844, through the efforts of Dr. Lintner, and added to the Schoharie charge. The congregation at Middleburg, which lost its church by fire in 1856, built another the same year. The church was remodeled and greatly improved in 1870. This congregation has also built a handsome and commodious parsonage, and is liberally supporting its own pastor. The same may be said of Cobleskill and of Richmondville. Until within a few years, these two churches formed one pastorate. Cobleskill purchased a parsonage in 1857. The historic brick church which once stood in the centre of the village, has been replaced by one of the largest and best-appointed church edifices in the state, costing about $35,000. This congregation supports its own pastor. The old, dilapidated, weather-beaten structure at Richmondville, which in its shattered condition had

piteously appealed for sympathy and help, has been replaced by a neat and very attractive church—a credit to the good taste and liberality of its members. This congregation, with some aid from a neighboring one, is supporting its own pastor.

When the Rev. J. Z. Senderling united with Synod, he was serving two congregations, one at Schaghticoke and the other at Centre Brunswick, with a salary of $500. Now these congregations are self-sustaining. Each has built a new church, each has a very comfortable parsonage, and each is paying more in the way of pastoral support than they did conjointly at the organization of our Synod. Canajoharie, which for twelve years was without any organization, the congregation quite feeble, worshiping in an unattractive wooden building, for many years a mission station, has developed into a vigorous and very efficient congregation, with a handsome and very attractive church edifice, with an energetic and successful pastor—the whole an honor to our Synod and to the Lutheran Church. Synod aided very materially in bringing about these results, having in 1852 contributed $800 to aid the congregation. The

congregation at Johnstown has also made very striking and commendable progress. The old wooden structure in which these worthy people so long and faithfully worshiped, has been supplanted by an elegant and commodious brick church, erected at a cost of $33,000, an evidence of the enlightened zeal and liberality of the congregation, and the energy and successful labors of their pastor. The congregation, too, has been growing numerically, as well as in spirituality, intelligence and liberality. At Breakabeen we have a congregation, the outgrowth of faithful missionary and pastoral effort, with a comfortable parsonage, a devoted people, and a faithful pastor. At Bearytown, Freidens, Lockport, and Richmondville, all of which were once missions, we have flourishing congregations with very respectable churches. At Athens and West Camp new churches have been erected. The venerable old historic church at Guilderland has sent out two colonies, each of which has built a handsome and capacious church, one at Guilderland Centre and one at Knowersville. Each of these will, no doubt, ere long sustain its own pastor.

At Dansville, where, when Synod was organ-

ized, there was a Union congregation, partly Lutheran and partly German Reformed, a new congregation, exclusively Lutheran and English, was formed in 1847, and the present neat church was erected and dedicated. In 1837 Rev. M. J. Stover, organized a congregation in the town of Sparta, and in 1838 a church was built. This congregation still forms a part of the Dansville pastorate. At Gallupville a congregation has been organized, a comfortable church and a convenient parsonage built. At one time forming a pastoral charge with Berne, it now supports its own pastor. The same may be said of Berne; so that here two self-sustaining pastorates have grown out of one.

In the town of Knox, Albany county, a congregation was organized in 1839, of fifty-one members. A church was erected in 1850. For many years it was connected with Guilderland. It has an excellent parsonage built whilst Rev. A. N. Daniels was pastor, about the year 1866. It now has its own pastor, and has the prospect of permanency and development. A few years since, the venerable church at Palatine was very neatly refitted through the efforts of Rev. N. Wirt. At Woodstock and Pine Grove

new churches have also been built, and this pastorate, though in a somewhat feeble condition, gives much better promise than for many years past.

This review shows that since the organization of Synod, twenty-five new church edifices have been erected. Eight congregations have been established through our Home Missions Committee. Five pastorates, embracing eleven congregations, have been divided into as many self-sustaining charges, each charge in most cases owning its parsonage.

The Synod, through its congregations, has contributed to Home and Foreign Missions, Education, and the Synodical Treasury, an annual average of about $1500, making a grand total of about $80,000. This is exclusive of the building and repairing of churches and parsonages, which would probably aggregate $300,000. How far this exhibit compares with the *ability* of our churches, cannot be readily ascertained.

That we have failed to plant churches at many points which were opened to us, and that the development of our Synod has not been commensurate with our resources and

our opportunities, candor compels us to admit. The Buffalo Mission, once so hopeful, was abandoned. So was Troy, and Waterloo, and Saugerties, and other localities where churches might have been built, if more liberality and energy had been displayed. It is true, our territory has been in a certain sense circumscribed, and we have had to prosecute our labors amidst all the discouragements and embarrassments connected with the divisions in our Synods, and the distractions in our congregations; nevertheless, we might and should have made in these fifty years much greater progress in the multiplication of our churches and the increase of our membership, as well as in elevating their intelligence and spirituality, and developing their liberality. But let us thank God for the measure of success which has attended our labors and the labors of our brethren who have been co-workers with us in the Lord's vineyard. Let us be humble and penitent because of any unfaithfulness with which we may be chargeable, and in a spirit of renewed consecration let us go forth to labor and sacrifice for Him who has honored us by calling us into his service.

So much for the past. What shall be the future history of our Synod and of our churches? What is the record which will be made during the next half century? Long before the centennial anniversary of our Synod, every one of us now in the ministry will have retired from the walls of Zion. The destinies of the churches which we represent here to-day will have passed into the keeping of a new generation of preachers. Who they shall be and what manner of men they shall be, is known only to the Great Head of the Church. That he will, with the watch-care which he has always exercised over his Church, raise up and qualify by the necessary spiritual endowments the men who shall fill up the ranks of the ministry, as death shall decimate them, we cannot for a moment doubt. Be it ours to prepare the way for their coming, by providing the very best facilities for their spiritual and intellectual culture, and by developing in our congregations a higher standard of intelligence, spirituality, and active Christian benevolence. Then we may calmly and hopefully lay us down to rest, and anticipate, with an unshaken confidence in the Saviour's faith-

fulness, a grand and glorious future for our Synod, as it shall become a potent agent in ushering in the kingom of God and of his Christ.

There have been about one hundred ministers connected with this Synod at various times since its organization. Of these three were deposed by this Synod, and two by other Lutheran synods. One of the latter has died, the other has been restored to the ministry by another denomination. The three deposed by this Synod have all been called to their account. Two have retired from the ministry. Eight have joined other denominations. The destination of several is unknown. Thirty-three in all have died, though not all of them in connection with this Synod at the time of their decease. This death-roll includes all of the seven who were the founders of the Synod, viz: Revs. Lintner, Crownse, Wieting, Lawyer, Lape, Eisenlord, and Kilmer; and Revs. D. Eyster, P. G. Cole, J. J. Beilhartz, and S. S. Klein, who became members in 1831, making a total of eleven. Twenty-two others must be added to this list, amongst whom we record the brethren, Senderling, Selmser, Watson,

Emerick, R. Dederick, Keiser, Swackhamer, Bunnell, Gunn, Snyder, Joseph D. Wirt, Schell, Lefler, D. Kline, Tomlinson, and others. Thus fully one-third of all who have been at various times members of this Synod from its incipiency in 1830, have ceased their labors in the church below, and we trust are reaping in heaven the rich reward which awaits every faithful ambassador of Christ. Honored they felt themselves, in being called of God to the holy and responsible office of the ministry. We who survive them can bear testimony how faithfully those whom we knew served the Master. Amidst the toils and discouragements, the trials and sacrifices incident to their high vocation, they acquitted themselves "like men"—like true men of God. Consecrated to Christ and to the office of the ministry, they counted nothing dear to them so they might glorify God in the conversion of men and the building up of the Church of the Reformation, which is the Church of Christ.

As we meet to review their work, and to consider the results which have flowed to us and the churches from their sacrifices—their devotion to the doctrines and usages of the

church of our fathers—their unswerving adherence to their convictions and the dictates of duty—we bless God for their noble and inspiring examples, and for the benefits which have come to us and our churches through their teachings and the many Christian virtues which adorned their lives. Though dead, they yet speak. Gathered as we are in this church, which in other years the founders of our Synod and many other departed brethren graced and honored by their presence, and hallowed by their preaching and their prayers, may it not be, that with the "great cloud of witnesses that compass us about," they too may be hovering over us, and though unseen would breathe a benediction upon us? For although they "have crossed the river," we realize that they are still bound to us by the ties of an undying brotherhood:

> "Saints on earth and those above
> But one communion make."

Let us for a moment pause and listen in silence to the voices which speak to our souls as in spirit we commune with them.

The outward eye may see not, the outward ear may hear not; yet there are whisperings

which come to the heart, voiceless, yet sweet and gentle and potent! Whisperings which bid us be comforted and even joyful; for all these valiant soldiers of the Cross, having "fought the good fight" and "kept the faith," have no doubt entered into the kingdom of God and have received the "crown of glory!" Whisperings which would inspire us to follow them, as they followed Christ, and to make "full proof of our ministry." Whisperings, which would stimulate us to toil on faithfully and patiently, scattering the precious seed of the kingdom, with prayer and faith, it may be amidst severe trials of our fortitude—it may be in sorrow and in tears; but by-and-by comes the rich harvest-time, and joining them in the kingdom of our Father, we shall gather all our sheaves, and amidst the acclaims of all the redeemed, rejoice together in the glory and blessedness which await all who have served Christ sincerely and with fidelity!

In these fifty years, the pastors in our Synod, those who have gone before us and those who still minister at the altars of God, have had an annual average of over three thousand souls under our spiritual instruction

and guidance, and perhaps twice that number have heard the gospel from our lips. It is very probable that in these years not less than six thousand souls who have made up our congregations have passed into eternity, carrying with them the spiritual impressions received from our teachings in the pulpit, as well as from our private instructions and our social influence. As to-day our imagination sweeps over the graves of this vast multitude who are sleeping the sleep of death, and as we follow their immortal spirits as they went into the presence of the Great Judge, the solemn thought presses itself upon the conscience, Have we, as ambassadors of Christ, been faithful to our high commission—being "instant in season and out of season," entreating men "to be reconciled to God?" Has the gospel in our hands proved "the wisdom of God and the power of God" in the salvation of those to whom we had the opportunity to proclaim it? By faithfully and earnestly preaching the great cardinal doctrines of repentance towards God and justification by faith in our Lord Jesus Christ, have we been successful in directing the erring, the guilty, the spiritually dead, to

him who is the way, the truth, and the life? Having brought men to Christ through our ministry, have we sought to develop in our membership that true, inner, spiritual life, which manifests itself in an unreserved consecration of our persons, our services, and our substance to him who hath redeemed us with his precious blood, and hath ordained that his people shall be "a peculiar people, zealous of good works?" In other words, have our churches, through the faithful exhibition of the great practical truths of the gospel and the administration of the sacraments, proved so many spiritual avenues by which immortal souls purchased by Christ's blood have been conducted heavenward, and are now rejoicing with "the general assembly and the Church of the first born, whose names are written in heaven?" These are the grand results to be attained through the Church, with its ministry and its sacraments. If not secured, the Church, with its ministry and its sacraments, exists in vain.

We have cause for gratitude and for rejoicing, as we review the successful labors of our brethren in the ministry who have finished their labors, to know that for the most part

they were faithful and earnest in fulfilling their high commission, and that with the many precious souls led to the cross and to glory through their ministry, they are to-day rejoicing together amidst all the blessed fruitions of their heavenly home!

As we review God's dealings with us personally and as a Synod, we have much cause for humiliation and repentance. Nevertheless, we have much to inspire our hearts with gratitude and hope. Let us, with the pious Samuel, raise our Ebenezer, and with full hearts and glad voices exclaim: "Hitherto hath the LORD helped us!" With the Psalmist let us say: "Because THOU hast been our help, therefore under the shadow of thy wings will we rejoice." Gathering a fresh inspiration from the godly examples and the peaceful and triumphant deaths of our brethren, who are now reaping their reward in heaven—above all, seeking the baptism of the Holy Spirit upon ourselves as pastors and upon our churches—let us as ministers and laymen go forth, to live for Christ, to labor for Christ, and if need be to die for Christ! We can then trustingly and hopefully commit all our personal interests and the interests of

the Church to him who has given us the encouraging assurance: "Lo, I am with you always, even unto the end!" Sustained by this promise, let us go out, in the Master's name and in the Master's strength, to sow the precious seed of the kingdom. Let us sow wisely, abundantly and "beside all waters." Let us sow in faith and with prayer. In due season comes the grand and glorious harvest-time, with its ingathering of rich and abundant sheaves, and its triumphant songs of everlasting praise and rejoicing!

Middleburg, New York, October 17, 1880.

LIST OF MEMBERS OF HARTWICK SYNOD, FROM ITS ORGANIZATION IN 1830 TO 1880.

FOUNDERS OF THE SYNOD.

†George A. Lintner, D. D., †Adam Crownse,
†Philip Wieting, (5) †John D. Lawyer,* (5)
†Thomas Lape, †John J. Eisenlord, (7)
†Thomas Kilmer.

SUBSEQUENT MEMBERS.

†David Eyster, †S. S. Klein, (5)
†P. G. Cole, †J. J. Beilhartz,
†John Selmser, †William Ottman, (5)
†J. Z. Senderling, Edward Myer, (1)
†Charles A. Smith, (2) A. F. Rumph, (1)

†L. Swackhamer,
L. Sternberg, (2)
†James Fenner,
†John Fisher,
†James Lefler,
†R. Dederick,
L. Dederick, (7)
†W. H. Emerick,
†Walter Gunn,
†John Rugan, (5)
M. Waltemire,*
H. Wheeler, (6)
†H. L. Eggers, (5)
†W. E. Snyder,
†David Kline,
C, B. Thuemmell, (5),
John D. English, (2)
P. A. Strobel, (6)
V. F. Bolton, (6)
Lewis Hippe, (5)
Marcus Kling, (5)
Peter Felts, D. D., (6)
William Sharts, (6)
†Joseph D. Wirt,
J. H. Heck, (6)
S. Stall, (5)
J. S. Harkey, (6)
W. T. Strobel, (5)
A. N. Daniels, (6)
D. M. Moser, (5)
P. M. Rightmyer, (5)

†W. H. Watson,
†G. W. Lewis,
W. N. Scholl, D. D., (6)
E. Belfour, (5)
†Jacob Moyer,
Ephraim Deyoe, (5)
H. I. Schmidt, D. D., (5)
J. G. Griffith, (5)
A. L. Bridgman (5)
S. Curtis (6)
N. W. Goertner, D. D., (2)
F. W. Brauns, (2)
†Peter Nellis,
N. H. Cornell, (5)
†Isaac Kimball,*
†J. R. Keiser, (2)
Allen Traver, (2)
†L. L. Bunnell,
†Henry Roell,
†Levi Schell,
A. P. Ludden, (6)
Nicholas Wirt, (6)
James Pitcher, (6)
J. A. Rosenberg, (6)
W. H. Luckenbach, (5)
Ira S. Porter, (6)
E. H. Martin, (4)
Henry Keller, (7)
L. D. Wells, (6)
D. W. Lawrence, (5)
J. N. Barnett, (5)

W. E. Traver, (6)
Adam Martin, (5)
J. C. Brodführer, (5)
G. W. Hemperly, (6)
Alfred Hiller (5)
J. R. Sikes, (6)
A. H. Angle, M. D., (9)
H. A. Strail, (5)
P. Graif, (5)
†B. W. Tomlinson,
D. Swope, (5)
Edwin Potter, (5)
H. Sharp, (6)
W. P. Evans, (5)
J. R. Shoffner, (6)
A. Martenis, (5)
W. W. Gulick, (6)
J. W. Lake, (5)
M. M. Grove, (8)
F. G. Fairchild, (9)
I. J. Delo, (6)
U. Myers, (6)
W. I. Cutter, (5)
†C. H. Hersh, (5)
Luther P. Ludden, (6)
C. P. Whitecar, (10)
J. S. Paul. (6)

† Deceased.
* Deposed.
(1) Joined P. E. church.
(2) Joined Presbyterian church.
(4) Joined Congregationalist church.
(5) Joined other Lutheran Synods.
(6) Still members of Hartwick Synod.
(7) Retired from ministry.
(9) Dropped.
(10) Joined M. E. church.

BIOGRAPHICAL SKETCHES.

REV. GEO. A. LINTNER.

REV. GEORGE A. LINTNER, D. D.

[Contributed by Rev. H. I. Schmidt, D. D., for the *Lutheran and Missionary.*]

Our church is again called to mourn the departure from among us of one of her most useful, most devoted, and most highly venerated servants. The Rev. G. A. Lintner, D. D., has gone to that rest which remaineth for the people of God, and to receive that reward which the Lord hath in store for those who have been found faithful in their stewardship; and now the sad and yet pleasing duty of paying a humble tribute to the exalted worth and eminent distinction of our departed brother, devolves upon one who knew long and intimately, and loved fervently, him whose flesh now rests in hope. Before I proceed to such remarks as sorrowing friendship dictates, let me premise a brief statement of the most interesting facts connected with a life so unblemished, and a career so unobtrusively and yet so unceasingly active and so eminently useful. In stating these facts, I shall use, wherever it is necessary, the language of a full obituary

notice furnished to the *Middleburg Gazette* by his son-in-law, the Hon. P. S. Danforth.

George Ames Lintner was born in Minden, Montgomery county, N. Y., February 15, 1796. His parents were Albert and Elizabeth (Westerman) Lintner, both of whom were of German descent, and among the earliest settlers near the Mohawk River. At ten years of age, George was sent to a school near the village of Cooperstown, and after his return home, in about a year, he remained in his father's family, working on the farm, until the fall of 1813. He was then placed in the grammar school at Schenectady, under the tuition of the Rev. John S. Mahon, where he remained until the fall of 1815, when he entered the sophomore class in Union College, and graduated in July, 1817. While in college he took high rank, and at the Commencement one of the highest honors was assigned to him. During his college course he also devoted some time to the study of theology under the instruction of the Rev. Peter W. Domeier, a man of profound learning and of great eloquence, but whose later life was sullied by irregular habits, and the sun of whose mortal day went down under a dark cloud, thus differing—oh, how

widely!—from his honored pupil. He continued his studies in theology with this divine until September, 1818, when he was licensed to preach by the Evangelical Lutheran Ministerium of the State of New York. After he was licensed, he preached occasionally in the village of Little Falls and other places, until he was called, in January, 1819, to the pastoral charge of the Evangelical Lutheran churches of Schoharie and Cobleskill.

On the 3d of March, 1819, he was married to Maria Waggoner, removed to Schoharie two months later, and was then ordained and installed as pastor of the Lutheran church, to which he had been called, at a special meeting of the New York Ministerium, his ordination and installation taking place on the 16th of June, 1819. Here, in the midst of families whose names had been long and honorably known throughout that region of country, he commenced a long and prosperous pastorate, during which he enjoyed the unbounded respect of all who knew him, and exerted an influence over a widely-spread community, in his own and the adjacent counties, such as has been accorded to few ministers of the Gospel in modern times.

His wife died October 28, 1830, leaving him two children, a son distinguished as a naturalist, and a daughter, the accomplished wife of the Hon. P. S. Danforth, of Middleburg. He was married again, May 30, 1832, to Mary Eliza Campbell; of this second union there has been no issue.

In September, 1835, the degree of D. D. was conferred upon Mr. Lintner by Pennsylvania College. He soon occupied, in various ways, a very prominent position in the Church. During four years he edited, with decided ability, the *Lutheran Magazine*, a religious monthly. In the palmy days of the General Synod, the high estimation in which he was held, and the confidence which his brethren reposed in him, were made manifest by their electing him thrice, in 1841–42–43, to the presidency of that body, the duties of which office he discharged with great dignity, efficiency, and acceptance.

On the first of May, 1849, he resigned the pastorate of the church at Schoharie, and now devoted himself to the work of preparing a liturgy for the Evangelical Lutheran Church in this country, which was published by order

of the General Synod. Besides several other minor productions, he published, in 1853, the memoirs of the Rev. Walter Gunn, who had been a member of Dr. Lintner's church, and one of the fruits of his ministry, and was the first foreign missionary sent out by the Foreign Missionary Society of the Lutheran Church in the United States.

Dr. Lintner was rather portly in person; not corpulent, but tall and well-proportioned, and of commanding presence. The first impression which he made upon others was that of great dignity. When the present writer appeared, some forty-odd years ago, before the New York Ministerium, to be examined for licensure, Dr. Lintner was on the examining committee, and your humble correspondent inquired with some trepidation how we *examinandi* were likely to fare at the hands of that dignified gentleman. Encouraged by the assurance that no severity need be apprehended, we passed very comfortably through our examination, and Dr. Lintner himself drew up the report, which was very favorable to the incipient theologians. The acquaintance formed on this occasion was, of course, and continued to be, slight, as widely

separated places of abode precluded all social intercourse; in the year next following, the Hartwick Synod was organized; and, as Dr. Lintner was a prominent leader in this movement, opportunities for meeting were of rare occurrence. Sundry circumstances were connected with this separation which provoked unfriendly feelings and remarks in various quarters. Your present correspondent, who was at that time rather addicted to polemics, published some articles in the *Observer* which were not calculated to conciliate, and proved (although he was not personally even alluded to, certainly not without reason) offensive to Dr. Lintner; and the consequence was such a complete estrangement that when the parties did meet in the same place, there was no intercourse between them. This is mentioned here merely to show how utterly foreign it was to Dr. Lintner to harbor unkind feelings, and to nurse displeasure and unfriendliness. For, several years later, it became necessary to consult the Doctor concerning a matter of general importance, and of some interest to your correspondent, who—as a letter which failed to reach its destination in time remained, apparently, unan-

swered—resolved to proceed at once to Schoharie, and to take his chance with a man whom he had unintentionally offended, not knowing that a most friendly letter had, in the meantime, been dispatched in reply to the one just mentioned. Arrived at one of the inns of Schoharie, the unexpected visitor proceeded at once to the pastor's house, and there met with a reception so courteous, so kind and cordial, that it was instantly obvious how completely the last shadow of alienation had been dissolved into brightest sunlight: the visitor was immediately transferred, with his luggage, to the parsonage, and there entertained for a week with the most unconstrained, graceful, and generous hospitality. And with this visit commenced a friendship which nothing could thereafter overcloud; a friendship which grew riper and stronger and closer as the years passed over our heads, and has made the present writer one of the saddest mourners over the decease of one whom he profoundly reverenced, toward whom his heart was irresistibly drawn, and to whom it clung with the warmest affection. After this we saw a good deal of each other, corresponded occasionally, and were

not unfrequently entertained, as welcome guests, at each other's residences. And it is this intercourse, kept up for nearly thirty years, that enables your correspondent to form an intelligent and correct opinion of the character of this eminent servant of our common Lord, and its influence now guides his pen in this humble attempt to pay a just tribute to the memory of the man, the Christian, and the preacher.

As has just been intimated, it was this friendship which fully revealed the true character of the man, and in consequence of this altered relation, your correspondent immediately discovered that beneath that dignified exterior the tenderest sympathies, the most winning qualities of refined and sanctified humanity, were ever alive, and ever producing their legitimate fruits in the daily intercourse with those who were bound to him by the tenderest ties of kindred or friendship, and on all occasions which brought him in contact with other members of society; and greatly surprised and delighted was the present writer to find that the man whom he had regarded and respected as a most dignified clergyman, was really one of the most

amiable of men. As this trait of his character, this kindness of heart, made him a most delightful companion, and clothed all his intercourse with his family, relatives, and friends with an indescribably winning grace, so it restrained him at all times from passing harsh judgment upon those whose conduct he could not approve: any necessary censures were always characterized by charitable forbearance; any indiscretions committed by other members of the sacred profession criticised with considerate reserve, without prejudice, however, to his earnest condemnation of downright vice, which he was never tempted to shield or excuse. Striking instances of his great kindness of heart might be mentioned here, did not the sacredness of private life, and of the retiring modesty of that charity which vaunteth not itself, forbid. Regard him in any and every relation to his fellow-men, the subject of this brief memoir approved himself an ornament of the society in which he moved, the true gentleman, and the cheerful, consistent Christian.

Our friend was possessed of sound, solid learning, and when the active duties of his sacred calling permitted, he spent much time

in his study, not *among*, but *with* his books, of which he knew how to make good use, as sundry published productions of his pen serve to show. In the discharge of his pastoral duties he was indefatigable, and the affectionate fidelity with which these duties were performed is vouched for by the warm personal attachment entertained for him by his parishioners. His preaching was decidedly textual, clear, convincing, persuasive; while never disfigured with the tawdry tissues of a gorgeous and vapid rhetoric, he never, in his faithful and earnest deliverances from the pulpit, despised the more modest graces of sacred eloquence. But, as a general thing, his pulpit performances created at once the impression that the preacher was most solemnly in earnest in his efforts to win souls to Christ, and it cannot be doubted that many such were given him for his hire.

Dr. Lintner was a LUTHERAN, who loved the great Confession of his Church, and in various ways contended "for the faith which was once delivered to the saints." Some of his published writings prove that he had none of that *mixtum compositum* in which it is difficult to

discover where diluted Lutheranism ends and undiluted Methodism or Puritanism begins; in his confessional status he entertained none of that insipid mixture of milk and water which defies the acutest palate to discover whether it is dealing with milk, or with water, or with neither. Our friend was not a feeble undecided, negative character; he was a strong and a positive man; a man who readily and clearly discerned the truth, and then adhered to it and stood up for it; not a halting rationalist; not a man of religious *opinions* which are as liable to change as an April sky; but a man fully "persuaded in his own mind;" a man of firm, decided, and solid religious *convictions*, which he boldly avowed on all suitable occasions, and which afforded him a safe vantage-ground amid the bickerings that often disturbed the repose of the Church, and clothed him in impenetrable mail amidst the religious conflicts that harass and trouble the present age.

Our departed friend was ever active in the work of the ministry, preaching regularly at divers places not connected with his parish, and by thus doing the work of an evangelist, laboring in season and out of season, he organ-

ized, while he was pastor at Schoharie, three new churches, one at Summit, one at Middleburg, and one at Central Bridge. Besides preaching the Gospel, he labored constantly and earnestly in promoting temperance and sound morals wherever he could make his influence felt. After he had resigned his pastorate in 1849, his active habits of mind and body and his zeal for the good of mankind forbade his resigning himself to a life of rest and ease: he accepted, at once, the appointment of agent for the Foreign Missionary Society of the Lutheran Church, and spent three years in visiting Lutheran churches in New York and New Jersey, presenting the claims of the Society, and collecting funds to aid in carrying on its operations. He was thus greatly instrumental in giving a new impulse to the cause of missions among us, awakening everywhere a deeper, livelier, and more liberal interest in that great cause. While carrying on this work, he also preached to the Germans, who had formed settlements in that part of the State where he dwelt. And when he had been relieved of the laborious duties of his agency for the Foreign Missionary Society, he devoted himself at

once, with his accustomed energy and zeal, to the greatest cause of all, the circulation of the Sacred Scriptures, and was unceasingly active in supplying Schoharie county with the Bible—establishing societies auxiliary to the American Bible Society, continuing untiringly in this work, in the prosecution of which he visited the towns and villages, to address large audiences on this important subject, nearly to the close of his life. In acknowledgment of his valuable services in the Bible cause, the parent Society presented to him, not long since, a copy of their most expensive and beautiful Bible.

This ceaseless activity, this noble life, terminated on the 21st day of December, 1871. At his funeral the Rev. Mr. Heck preached an eloquent, feeling, and peculiarly appropriate discourse. Eight clergymen, assisted by a venerable neighbor and life-long friend, officiated as pall-bearers; and at twilight on Christmas eve, the body of the good man was borne from the church in which he had, for more than fifty years, preached Christ and him crucified, to the beautiful cemetery on the hillside, during singing of a hymn by the

throng of clergymen, surrounded by the graves of those who had gone before him, and to whom he had been a faithful pastor and beloved friend.

The immediate cause of his death was heart disease, producing labored and painful respiration, great distress in breathing, accompanied with a cough which exhausted his strength and wore away his life. Thus our venerated and beloved friend was in his last sickness a great sufferer; yet, though he often spoke of the pain which he endured as excruciating, his faith accepted it all as right; he assured his family and friends that he would not have it otherwise, and expressed himself thankful that his Lord thought him worthy to suffer for him; for it was this that enabled him, in the hour of trial, to exhibit, through his own experience, the sufficiency of his Master's grace to sustain his disciples in extreme suffering. He manifested, throughout, such uncomplaining patience, such entire unselfishness, and such tender thoughtfulness for others, in hours of extreme weakness and distress, as to lead those around him to contemplate with wonder the work of grace in the soul. Truly, this servant

of God died in the triumphs of faith, and the scenes of his sick-bed, so peaceful, exhibiting such perfect confidence in his Saviour, cannot fail to exert a most happy and abiding influence upon all who were permitted to witness them.

With that strict consistency which characterized him through the whole of his life, he remained true to his temperance principles to the end, and utterly refused to take the brandy which his physician prescribed two days before his death, so that when his family proposed to give it to him, his answer was: "No, let me die without it." He would not, at the end, swerve from a rule which had, in one important particular, governed his conduct through a long life; but, knowing that his end was near at hand, he wished to enter the dark valley with faculties unclouded, and with an undimmed consciousness of the presence of that Saviour whose rod and staff could sustain and comfort him.

How impressively does the contemplation of so faultless and noble a life recall the words of inspiration: "Mark the perfect man and behold the upright, for the end of that man is peace."

A TRIBUTE TO THE MEMORY OF THE REV. ADAM CROWNSE.

BY THE REV. J. Z. SENDERLING, D. D.

In David's lament over the death of Jonathan, occurs this beautiful tribute: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me." Change the characters, and I find an echo in my heart of said tribute to my lamented friend and brother, the Rev. Adam Crownse.

Our acquaintance began at Hartwick Seminary, and continued until his death. He was about two years my senior, and born in 1798. He came among us students as a married man, Mrs. Crownse then residing in Sharon, the place of their nativity. She was the sister of Rev. Levi Sternberg, D. D.

His student life at Hartwick Seminary lasted about three years, his studies consisting of English, Latin, Greek and Hebrew. To become a scholar in all these in so short a time was hardly possible. Yet his attainments were respectable. He had a good mind in a sound body, which admirably fitted him for the

REV. ADAM CROWNSE.

people and the locations among whom and where he subsequently labored. His good mind, sound in Lutheran doctrine, qualified him for the many battles he fought with his hyper-Calvinistic brother Abram; and thus having been tested in Biblical controversy, it gave him vantage ground in his subsequent theological course. It led him to "search the Scriptures diligently," to obtain clear views of the truth as it is in Jesus. In addition, his apt speech made him a powerful antagonist against error and false doctrine, whilst his warm Christian heart made him a successful preacher against all kinds of vice and wickedness.

With such qualifications he began the work of his ministry in Sharon, Schoharie county, N. Y., as a member of the New York Ministerium, in which he was both licensed and ordained. Here he sowed the good seed of God's precious Word far and wide, with an unsparing hand. His family physician, Dr. John Moeller, one of his flock, pronounced him a theologian. He certainly was an excellent spiritual doctor of his people, and a model pastor.

His second pastorate consisted of the

churches of Guilderland, Knox and Berne, a trio of churches among hills and valleys. Entering upon this charge, he found it in a cold and formal state. Here was work for travel and plain preaching. Close by the Guilderland church edifice was a tavern, where members would meet before and after sermon on the Lord's day, imbibing each time something stronger than water. Against this wicked practice and nuisance brother Crownse wielded the sword of the Spirit. The practice was abandoned, the nuisance removed, and naught remained but a private residence and the pure, deep, and cool well of water.

His sermons were always plain, but strong and mighty in the truth. Every one contained enough of Christ to save a soul. If they had any fault, it seemed to lie in this, that he addressed himself almost wholly to the understanding, as if afraid to arouse the feelings of the heart. In a subsequent part of his history an incident occurred which seemed to shape his course somewhat differently. He said to the writer, returning together from a distant meeting, "What is the reason I cannot ee the movements among my people, as they

occur in some other churches?" "I will tell you, my dear brother," for I loved him as my own soul, "you address only the understanding, and not the feelings of the hearts of the people." And yet he did most faithfully open up and portray the evils and corruption of those hearts, and the power of Christ's word and the Holy Spirit to renew and beautify them. Has not the minister as much power and authority to move the feelings of his audience, as the eloquent pleader at the bar? Most certainly. The prophets, all of them, especially Isaiah and Jeremiah, oft sent forth their thrilling appeals, early and late. God Almighty speaks through them, "Oh do not this abominable thing that I hate." Jesus wept at the grave of Lazarus, and again on Mount Olivet. Paul entreated the people with many tears.

Many have been the revivals since that time in the churches of this dear and lamented brother.

His third field of pastoral labor was in Middleburg and Breakabeen, where he remained but a few years, when he was called back to his old flocks in Guilderland and Knox.

Here he toiled faithfully as usual, and here he closed his useful life and successful ministry. He married his second wife in Guilderland, the widow Von Valkenberg, maiden name Crownse, the mother of two children—John, who became a lawyer, and Kate, wife of lawyer Voorhees, at present in Albany, N. Y.*

By his first wife he was blessed with three children, Barbara Ann, wife of Rev. E. Deyoe, Judith, now Mrs. Naughright, and Dr. John. By his second wife three more were added to the domestic circle, viz.: Margaret, Christopher and Aurelia Lintner, the present wife of a Reformed clergyman, Rev. Campbell, of Albany, N. Y.

Let me close this narrative, or memoir, by simply saying, brother Crownse has, doubtless, a record in heaven, and in the churches of the Hartwick Synod, that he lived and labored only for Christ. Like Paul, he could say, "For

* He died at Athens, N. Y., on January 2d, 1879, having attained his 75th year. The funeral services were held in the Lutheran church at Hudson, and the sermon was preached by Rev. Wm. Hull, pastor of the church. He was buried in the cemetery at Hudson, by the side of his two daughters, who died when quite young.

me to live is Christ, and to die is gain." Hence his death was most happy, full of peace and holy joy. Let us imagine his death-song thus:

"Bright angels are from glory come,
They're round my bed, they're in my room;
They wait to waft my spirit home.
All is well! all is well!"

REV. THOMAS LAPE.

The obituary committee of Hartwick Synod, through Rev. P. A. Strobel, presented the following tribute to Rev. Thomas Lape, at its convention in 1879:

Rev. Thomas Lape was born in West Sandlake, Rensselaer county, in 1801, of Lutheran parentage. He early gave his heart to the Saviour, and felt called of God to the work of the Gospel ministry. He graduated at Union College, Schenectady, and studied theology at Hartwick Seminary. His first pastoral charge was at Johnstown, in Fulton county, where he succeeded Rev. John P. Goertner, who had died after a few years labor in the ministry. There he toiled successfully for six years, from September 15th, 1829, and then accepted a call

to West Camp and Woodstock. In 1837, he removed to Athens and assumed the pastoral charge of Zion's Lutheran church, which he served for ten years, after which he ministered successively to the Lutheran churches at Waterloo, at Lockport, and then again at West Camp and Woodstock.

He was an instructive preacher; a gentle, amiable, cheerful and faithful pastor; a good husband and father; a humble Christian, and a sincere friend. He stood well among the Lutheran clergy of the State.

He was one of the founders of the Hartwick Synod, had been its president, and filled other offices of trust and responsibility in this body, having remained connected with it for forty-seven years, and until his death.

Our departed brother used his pen effectively, as well as his voice, for the cause of Christ. He compiled the Theological Sketch Book, in two large octavo volumes, which had a large sale. He was the author of a work on Infant Baptism, which has for many years been circulated in the church. About twenty-five years ago he prepared a work on the Atonement, which was published in New York. He was

the author of a Prize Tract on the Statistics of Intemperance, which was published by the National Temperance Society. He also published books entitled, "The Mourner Comforted," and "The Early Saved." Some of his sermons were published in the *Lutheran Preacher*, and some in the *National Preacher*. He also wrote for our church papers and for our *Quarterly Review*.

He spent the passing years industriously and effectively in winning souls for Christ, in earnestly advocating the cause of temperance and of Sunday-schools, and in leading an honorable and useful Christian life, which was protracted much beyond the average of ministerial labor.

He closed his life peacefully and hopefully. Among his papers is one dated August 1st, 1876, in which he takes a retrospect of life, and says: "In looking over my past life, I bless God for allowing me to preach the gospel of Christ for upwards of forty years. I never felt better than when I was thus engaged. My only regret is that I have not accomplished more for his glory. I have often felt at seasons of the communion that it was actually a foretaste

of heaven upon the earth. My prayer to God is—

> "'Not in my innocence I trust—
> I bow before thee in the dust;
> And in my Saviour's blood alone,
> I look for mercy at Thy throne.'

"My epitaph upon the tombstone shall be, 'The Children's Friend.' I desire these two hymns sung at my funeral, 'Just as I am, without one plea,' and 'Rock of Ages.'"

The fear of death had been removed. He contemplated his departure with satisfaction; and he died in the faith, full of years and full of Christian hope. He now reaps the reward of a well-spent life, and his works do follow him.

Note by the Editor.—The Rev. Adam Crownse was born in Sharon, Schoharie county, N. Y., in the year 1797. He received his first religious impressions from the instructions of his pious parents, and when quite a youth, was confirmed by the Rev. Henry Moeller, then pastor of the Lutheran church in Sharon. He entered Hartwick Seminary in 1820, and pursued a thorough classical and theological course under Rev. Dr. Hazelius. He was ordained by the New York Ministerium in 1828. He spent forty-one years in the active duties of the ministry. On several occasions

REV. J. Z. SENDERLING, D. D.

REV. J. Z. SENDERLING, D. D.

In presenting an obituary of this highly-esteemed and venerable Christian gentleman and faithful minister of Jesus, nothing more touching or appropriate could be offered than the following very chaste tribute from the pen of Rev. L. D. Wells, of Canajoharie. This tribute brother Wells read as chairman of the obituary committee of Hartwick Synod, at its forty-eighth annual convention, at Stone Arabia, in 1878:

REPORT.

Your obituary committee would respectfully offer the following:

"In the President's report of a year ago, under the item sickness, we read that 'Rev. Dr. J. Z. Senderling expects to be prevented from attending Synod by sickness, not so much his own, as that of his wife;' and then follows the doctor's touching request, 'It would be very

he was elected President of Synod. He preached his last sermon in the church at Guilderland, on Sabbath, the 1st day of May, 1864; and died on the 13th of May, 1865, aged 68 years. He was buried at Guilderland.

soothing to her oft-troubled heart if the dear brethren would remember her in their prayers.' At that time two were grinding at the mill, still keeping in feebleness the post of duty and fidelity. But now the one has been taken and the other left, and after the manner of an oft-repeated surprise that to our wondering question, why? makes no answer, so in this instance the stronger was called away from the service, and the weaker was commanded to tarry.

"The one for whom our prayers were requested still lingers, bearing the cross of human infirmity; while he who gave such promise of hearty old age was suddenly stricken down, and welcomed to the land untouched by the breath of the destroyer.

"He reigns in peace, and needeth not our prayers,
Who sits enthroned as one of Christ's joint heirs."

'How is the strong staff broken and the beautiful rod.' The subject of this notice, Rev. J. Z. Senderling, D. D., was suddenly called from the threshold of his earthly home to his rest and reward in the heavenly mansions on the 20th day of December, 1877, in Johnstown,

N. Y. On the previous day he had been seen upon the streets, apparently in the enjoyment of his usual health and spirits; so unexpectedly came the summons for his departure. On the Monday following his death the funeral services were held and largely attended in the Lutheran church of which he had been the beloved pastor for several years. His pastor, Rev. Dr. Felts, conducted the services, and preached an appropriate discourse upon John v. 35. The resident pastors of the village and several of our own denomination were present, to bear their respective tributes of Christian regard and affection for the memory of the sainted father in Israel. It was a day of public sorrow, for Dr. Senderling was one beloved by all who respected and revered the Master. From an obituary notice prepared at the time by Dr. Felts, and published in one of the village papers, I am permitted to make the following extracts:

"'The Doctor was born in the city of Philadelphia, November 12, 1800, and had therefore passed the age of seventy-seven years at his demise. He was baptized and confirmed according to the usages of the Luth-

eran Church, by Dr. Philip Mayer, who for more than fifty years was pastor of St. John's church of Philadelphia. His pastor, observing his youthful thirst for knowledge and desire for Christian usefulness, advised him to prepare for the gospel ministry—this advice was promptly accepted, and its preparatory work begun. In the autumn of 1817, he entered Hartwick Classical and Theological Seminary, in Otsego county, N. Y., where he spent seven years. He was a diligent student in the Seminary, and graduated with honors. Immediately thereafter he was licensed to preach the gospel, and at once took charge of a small church in Clay, Onondaga county, N. Y. In 1826, two years after his entrance into the ministry, he accepted a call to Centre Brunswick, Rensselaer county, N. Y.

"'About this time he was married to the daughter of a Moravian clergyman, who, as to piety and culture, was well qualified for the responsible position thereby assumed; and there were passed twenty-five of the most eventful years of his busy life. After his resignation of the pastorate at Centre Brunswick, he made the city of Troy his home for

three years, spending the most of his time among the churches in efforts to create an enlarged interest in the cause of Foreign Missions. In him the heathen had an unwearied advocate and a warm, sympathetic friend. This Synod cannot forget the eloquence of his tears, which easily flowed along with his persuasive appeals when the subject of Foreign Missions was before the house. For a number of years he was Corresponding Secretary of the Board of Foreign Missions of his church, and in this, as in every other station he was called to fill, he was a faithful and efficient worker. In the spring of 1850, he received and accepted a unanimous call as pastor of St. Paul's Lutheran church, of Johnstown, N. Y. His pastorate there extended over a period of eleven years. Under his faithful supervision the church grew in numbers and in spiritual might. He not only preached the gospel from the pulpit, but carried it to the homes of the people also; thus fulfilling the divine injunction, "As ye go, preach." He has left the record of 3,349 pastoral visits during his eleven years of service in Johnstown. In the spring of 1867, he resigned the charge of St. Paul's,

and thereafter, until his death, lived a retired life, preaching occasionally for the brethren of his own and of other churches. He loved his calling as an ambassador of Christ, and on the Lord's day, when not in the pulpit, was a regular and devout hearer of the Word. But he worships no more in temples made by hands. The servant has been called to stand nearer his Master. Using his own words, we confidently echo his faith: "Home, home at last, with glorified millions in the presence of Jesus, in the new and heavenly Jerusalem." "We a little longer wait, but how little none can know." In the general assembly and church of the first-born, crowned with that sweet rest which faithful service receives, he now looks down upon us, and through the medium of his works which follow him, says to each and all, "Be faithful, and hope to the end for the grace that is to be brought unto you at the revelation of," etc. "The memory of the just is blessed." May that memory be to us one of the precious joys of our remaining pilgrimage, and when, one after the other, we drop out of the ranks, may it be with us as it was with him, loins girded, sword in hand, the vision of faith un-

clouded, ready to answer, Lord, here am I, for thou didst call me.' "

REV. PHILIP WIETING.

BY THE EDITOR.

A very extended and interesting memoir of Rev. P. Wieting, written by the Rev. H. L. Dox, has already been given to the church. As, however, he was one of the founders of the Hartwick Synod, it has been deemed appropriate to insert a brief notice of him in this Memorial Volume.

Mr. Wieting was a son of Rev. Christopher Wieting, and was born in the town of Minden, Montgomery county, N. Y., on 23d September, 1800. Whilst but a lad, his father died, leaving him with other children to the care of a devoted Christian mother. She early consecrated him to the ministry, and her prayers and teachings no doubt exerted great influence in forming his character.

In 1818 he entered Hartwick Seminary, and took an extended and thorough course of instruction under that able professor, Rev. Dr. Hazelius. He completed his education in 1825.

In early life he had attended a course of catechetical instruction under his father, and had been admitted to the church by the rite of confirmation. He seems, however, not to have experienced any decided change in his religious character until after he entered the Seminary. He professed to have been converted during his sojourn there, under a sermon preached by that noted evangelist, Rev. Charles G. Finney.

During the summer of 1825, he commenced preaching at Le Roy, Jefferson county, N. Y., under the direction of his theological professor. On the 6th of September, 1825, he was licensed to preach, at the same time with Messrs. Jacob Berger and J. W. Eyer, by the New York Ministerium, at Rhinebeck, Dutchess county. He was ordained by the same body at its session at Cobleskill, N. Y., on 3d of September, 1826. After his ordination, he spent nearly two years laboring as a missionary in what was then known as "The Black River Country," making his home at Lowville, in Lewis county, N. Y.

On the 1st of November, 1828, he received and accepted a call from the churches at Sharon and Durlach, afterwards New Rhine-

beck, in Schoharie county. Here he located, and here he spent the greater part of his ministerial life, running through a period of forty years.

In 1830, Mr. Wieting took an active part in the formation of the Hartwick Synod, and was one of its chief founders. He was in ardent sympathy with the Synod in its efforts in behalf of Temperance and of Revivals. In the latter movement especially, he was very conspicuous, and during many of the revivals which occurred in the first few years after the organization of Synod, he preached with remarkable power, and with great success. Very many were awakened and converted by his earnest and faithful presentation of the great truths of the Gospel.

In 1836, in company with the Revs. J. D. Lawyer, L. Swackhamer and William Ottman, Mr. Wieting withdrew from the Hartwick Synod, and organized the Franckean Synod, thus producing a serious division in our Synod, as well as in many of our churches. As this rupture is fully discussed in the "Historical Address," it is not deemed necessary to make any further reference to it here.

On the 1st of October, 1868, Mr. Wieting preached what is termed his "Fortieth Anniversary and Valedictory," at Gardnersville, and repeated it at Lawyersville the following Sabbath. At both these places, Mr. Wieting had organized congregations and erected churches, and these were amongst the fruits of his ministry. It was amongst these people that he had preached acceptably and usefully for the period of forty years. This, as far as is known, was the last sermon he ever preached.

Mr. Wieting closed his eventful and laborious career at Cobleskill, N. Y., September 7th, 1869, aged 68 years, 11 months and 16 days. He was buried at Slate Hill Cemetery, in the town of Sharon, Schoharie county, N. Y. The funeral services took place on the 9th of September, in the presence of an immense concourse of people, who had come to manifest their reverence for the deceased preacher. The Rev. N. Van Alstine delivered an able and appropriate sermon. Rev. A. P. Ludden also paid a just tribute to the memory of Brother Wieting. Few men have labored more faithfully and successfully in his sphere than he did. Few have exerted a greater influence, and

few have done as much as he did in impressing his character upon those amongst whom he exercised the pastoral office. He was a man of undoubted piety, great integrity, and enlarged benevolence. Hundreds have been led to Christ through his instrumentality, who will bless God for his ministry, and hundreds still cherish his memory with the warmest Christian affection.

LAMBERT SWACKHAMER.

BY REV. JAMES PITCHER, A. M.

In the thickly-populated little graveyard at Hartwick Seminary, there is an unpretending marble slab with this simple inscription:

REV. L. SWACKHAMER.
DIED
NOV. 2, 1857,
Aged 52 years, 6 months and 11 days.

"Thou hast been faithful over a few things,
I will make thee ruler over many things."

This is all the information that a stranger would gather from this source concerning the life of an earnest but unassuming Christian

and successful herald of the cross of Christ; but to those who are more or less acquainted with the history and progress of the Lutheran Church in this State, this inscription brings to mind the greater fact that here rests only the remains of one of those concerning whom the Revelator says: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Rev. Lambert Swackhamer was born at German Valley, Morris county, New Jersey, on the 21st day of April, 1805. Being fully persuaded that he had a call to the sacred ministry, he entered Hartwick Seminary to receive his preparatory and theological education, and in 1831 graduated from that institution, receiving the following testimonial:

"This is to certify that Mr. Lambert Swackhamer, late student of divinity at Hartwick Seminary, has finished a regular course of theological studies at said Seminary, and the Professors of the same feel pleasure in giving him this testimonial of his diligent

attention to study, and the excellent moral and religious character which he has sustained.

"GEORGE B. MILLER, S. T. P., *Principal.*
"C. B. THUMMEL, *Asst. Professor.*

"*By order of the Board of Trustees of Hartwick Seminary.* JOS. D. HUSBANDS, *Secretary.*
"*September* 1, 1831."

On the 9th of September of the same year, he was licensed by the New York Ministerium, at its session held at Schaghticoke, Rensselaer county. His license bears the signatures of Rev. Dr. Aug. Wackerhagen and Rev. Jacob Berger, president and secretary of the Ministerium. Two years later, September 24, 1833, he was ordained at Dansville, Livingston county, by the Hartwick Synod. His ordination certificate is signed by Rev. Adam Crownse, president, and Rev. J. D. Lawyer, secretary.

Immediately on receiving his license, Mr. Swackhamer entered upon his work at Manheim and "The Osquack," Herkimer county. Two years later he discontinued his labors at The Osquack, but continued at Manheim for nine years, making his term of service in that field eleven years. In connection with his labors at Manheim, he formed congregations at

Newville and Minden. After eleven years of laborious service in this, his first field of labor, he was obliged, on account of ill health, to resign his charge.

After a respite of one year, during which he divided his time between South Carolina, New Jersey and Otsego county, N. Y., he returned to the active duties of the ministry by accepting a call to Lebanon, Hunterdon county, N. J. Here he formed a congregation and built a church. After five years service in this field, he returned to New York, and about the 1st of April, 1849, became pastor of the churches at Berne and Gallupville. This relation continued for five years and three months, when he resigned to accept a call from the church at Rockville, near Sharon Springs. His service here began July 14th, 1854, and continued up to within six weeks of his death.

From the dates already given, we learn that Mr. Swackhamer spent twenty-five years in the active ministry, and died as he had lived, with the harness on. Scores, and even hundreds of sinners had been awakened by his earnest preaching and exhortation, and we doubt not that many of these will rise up at

the last day and call him blessed, because he was the means of their salvation. We have no record of the number of souls gathered into the church during his ministrations, but in his first charge we learn that the number was one hundred and fifty-one.

On the 19th of June, 1828, Mr. Swackhamer married Jennet McNaughton, Rev. J. Z. Senderling being the officiating clergyman. Four daughters and one son were born to them, and except the son, who died in 1875, they all are still living. Mrs. Swackhamer now resides at Hartwick Seminary with Mrs. Charles Witbeck, one of her daughters.

REV. DAVID EYSTER, A. M.

BY MRS. R. M. EYSTER.

The ancestors of the Rev. David Eyster emigrated to America from Germany, early in the eighteenth century; his grandfather, Elias Eyster, having been born in Berks county, Pa., in 1732.

Mr. Eyster's father subsequently settled in Adams county, Pa., where he was united in marriage to Mary M. Slagel—also of German

ancestry, her grandfather, Christopher Slagel, having emigrated from Saxony at the beginning of the eighteenth century.

Rev. David Eyster, the youngest son of George and Mary Eyster, was born June 1st, 1802, in Adams county, Pa.

Having in his early years chosen the ministry of reconciliation for the great business of his life, he commenced the studies preparatory to his high calling in the Gettysburg Academy, and subsequently continued them in the Academy of York, Pa., until qualified to enter Dickinson College, Carlisle, Pa., from which institution he was graduated in 1824, and soon after commenced his theological studies under the Rev. Dr. Lochman, in Harrisburg, Pa.

After completing the regular course of theological study, Mr. Eyster was licensed to preach the Gospel by the Evangelical Lutheran Ministerium of Pennsylvania. After his licensure he was appointed as missionary for three months, to the Lutheran Church in Philadelphia, where he was instrumental in keeping together the little flock that has since grown into the church of St. Matthew. He was requested to remain longer, but declined, and

accepted a call to several churches in the vicinity of Martinsburg and Shepherdstown, Va.

Having served these congregations for some time, Mr. Eyster resigned all but two, and in connection with these acted as principal of the Female Academy of Martinsburg, Va.

In 1831 Mr. Eyster retired from his field of labor in Virginia; and after making an extended tour among our infant churches in the Western States, he accepted a call to the Lutheran church in Dansville, New York. Mr. Eyster's stay in Dansville was not long, as he resigned the charge in 1835. But short as it was, the members of the church had become so much attached to him, that efforts were made more than once to induce him to return to them; and although other engagements at first, and afterwards declining health, prevented him from acceding to their wishes, he ever cherished a most affectionate remembrance of his friends in Dansville and its neighborhood.

In January, 1835, Mr. Eyster received a call from the Evangelical Lutheran Church of Johnstown, New York; the call being signed by John Hough, Frederic Plank, Michael Plantz, Martin Selmser, Elders; Peter I.

Coughnet, Nicholas Carncross, Bultis Moore, Deacons; John Hillabrant, Godfrey Moore, Frederic Moore, and Martin Moore, Trustees.

In Johnstown it may be said that the life-work of Mr. Eyster commenced. The members of the congregation, though worshiping in the village, were scattered over a large district of country, both north and south of the Church, and it required great activity and perseverance to visit from "house to house" to encourage the penitent, reprove the backsliding and lukewarm, and comfort the sick and bereaved; but all who knew Mr. Eyster at that time will acknowledge that "to his power, yea, and beyond his power," he "gave attendance to these things." At an early period of Mr. Eyster's ministry in Johnstown, a colony was formed of the more remote members of the charge, who, with the active co-operation of the pastor, built a church, in which he preached for many years, in connection with his Johnstown church. This church has long since become self-sustaining, and is known as the church of West Amsterdam.

Remaining for a period of twenty years in the same pastorate, Mr. Eyster was enabled to

see the fruits of his labors in an eminent degree. The ordinary means of grace and several precious seasons of revival were greatly blessed, and many, very many, souls were "born into the kingdom," who will be his crown of rejoicing during a blissful eternity. But twenty years of toil began to tell upon the constitution of the faithful pastor. Nervousness and sleepless nights, as a consequence, for years had been increasing upon him; and in 1855 he tendered his resignation, which, while it was approved by most of the membership, was opposed to the last by friends who loved him too well to part with him, even when duty seemed to demand it. Mr. Eyster's last discourse was, no doubt, long remembered by his deeply-affected people. It was based on the words of St. Paul: "Finally, brethren, farewell." He showed those to whom he had so long ministered that he wished them to *fare well*, in the best and highest sense of the word. From Johnstown Mr. E. removed to Allentown, Pa.

After remaining for some time in Allentown, Pa., Mr. Eyster, in 1856, removed with his family to Gettysburg, Pa., principally with a

view to the education of his two sons in Pennsylvania College, located in that place.

Mr. Eyster never had a regular charge after leaving Johnstown, but he never refused an invitation to preach, if he thought duty was clear, and health permitted. His time was principally taken up with the duties devolving upon him as principal of the Gettysburg Female Institute. It was hoped that change of climate and out-door exercise would recuperate his system and be of permanent advantage to his health; but the All-wise Ruler of events willed otherwise; for, notwithstanding all that was done to arrest the progress of disease, his health slowly declined, and after being confined to his couch for several weeks, he calmly fell asleep in Jesus, on the 7th of December, 1861, surrounded by his afflicted family and other kind relatives and friends, who had tenderly cared for him during his protracted illness. His remains lie interred in the beautiful cemetery adjoining the town of Gettysburg. A simple marble headstone marks the place of sepulture, with the name and age of the deceased, and the all-consoling words of our Saviour (John xi. 25): "I am the

resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Mr. Eyster's natural reserve, as well as his deep humility, prevented him from alluding with frequency to his personal feelings on the near prospect of death; but his faith was firm, and his anticipations joyous. In repeated conversations with the late Rev. Dr. Schmucker, during the course of his illness, he spoke, says the Doctor, with deep emotion of the fullness and freeness of the Gospel plan of salvation; and he adds: "A more peaceful end no one could describe or desire."

Mr. Eyster united with the Hartwick Synod at its session in 1831, and until the close of his life retained a warm affection for it; and that the Synod valued him, was shown by its conferring upon him, at different times, the offices of Treasurer, Secretary and President. He remained in connection with the Hartwick Synod until a year or two before his death, when he united with the Synod of West Pennsylvania. As a preacher, Mr. Eyster was at the same time doctrinal and practical. He occasionally preached a whole course of doctrinal sermons, beginning with the existence of

an Almighty Creator of all things, and continuing through the most important doctrines of our holy religion. Yet he never preached a sermon that he did not conclude with a practical application. He seemed to have the most interested and attentive of hearers, and it may be that his plain and instructive way of preaching had much to do with their habit of attentention. Those who heard Mr. Eyster but occasionally, and in the pulpits of other ministers, could not form a correct estimate of his abilities as a preacher. Among his own people his discourses were ever of a highly evangelical character. Avoiding all controversy, he delighted to dwell on the plain doctrines of the cross—justification by faith alone, and a life of holy obedience as evidence of the reality of that faith—were ever prominent themes in all his discourses. He never feared to deliver the whole counsel of God; and so faithful was he in pointing out those sins which should exclude from the communion, that such as felt they were guilty would withdraw from the church, or, with penitential tears, acknowledge their fault, and promise to guard against all sin for the future. But diffident even to a fault, Mr.

Eyster's self-possession often failed him when preaching for others, or when ministers or other persons of superior abilities were present, and thus his sermons lost much of their power. But, under whatever circumstances he preached, all that he said was on the side of plain, practical godliness; and throughout the whole of his manuscript sermons (and he has left some hundreds of them), there runs the same strain of fervent piety. To quote from Dr. Kurtz, in the *Lutheran Observer* of February 28, 1862: "Mr. Eyster was a classical, well-educated, unpretending, sound and sensible preacher, * * * decided in his Christian faith, unaffected and unassuming in his manners, distrustful of his own abilities, though of a high order, modest and diffident perhaps to a fault, yet never afraid to avow his convictions when duty demanded it."

"The prostration of his nervous system increased his timidity, and rendered him doubly sensitive to the trying occurrences of life; and if, at such a disadvantage, he was able to maintain a reasonable degree of equanimity, it is more than many good men, suffering under like ailments, have been able to do."

Although Mr. Eyster was descended from a

German ancestry, he did not understand the German language—at least, to any extent—until he commenced his theological studies; but he then applied himself with so much earnestness to its acquisition, that he became a good German scholar; and although he was not obliged to preach German in his own charge while in Johnstown, he occasionally preached with great acceptance to the Germans in the neighboring town of Blücher. Mr. Eyster has left a translation from the German of Semler, of Biblical and Jewish Antiquities, almost ready for the press.

Mr. Eyster occasionally wrote for the *Observer*, and one of his sermons was published in the *Lutheran Preacher*.

One of Mr. Eyster's striking characteristics was a remarkably clear and correct judgment. This led him to place the right estimate upon men and things; while in an age of extremes it kept him close to his Bible and his God, and made him a valuable counselor, both in ecclesiastical affairs and in the social and domestic circles.

Another prominent trait was good taste. No one ever heard him speak of what effect *he*

had produced, or what *he* had achieved. To quote again from Dr. Kurtz, "He was no trifler, no retailer of stale and coarse anecdotes, nor dealer in slang or vulgar sayings; cheerful without levity, and habitually consistent in his walk and conversation, he was an ornament to his profession, and a man whom his acquaintances could not fail to esteem and love."

At his death, Mr. Eyster left a widow and two sons to mourn his loss, having been united in marriage in 1840 to Miss Rebecca M. Reynolds, sister of the late Rev. Dr. W. M. Reynolds, then professor in Pennsylvania College. His two sons were carefully educated, and are both graduates of Pennsylvania College, and are at present engaged in literary and scientific pursuits.

Mr. Eyster ever retained the most affectionate regard for those to whom he had so long ministered in Johnstown, N. Y.; and much might be said, without any attempt at undue praise, of their sincere and intelligent piety, their noble generosity, and their unfailing kindness to their minister and his family. But time has wrought its changes; and many, espec-

ially of the older members, have departed, and are now, we trust, re-united to their beloved pastor in that "better land," where "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

REV. GEORGE B. MILLER, D. D.

BY REV. ALBERT WALDRON, A. M.

Although Dr. Miller was never a member of the Hartwick Synod, yet inasmuch as he was intimately identified with its interests as Professor of Theology in our Seminary, and the educator of so many of our pastors, it has been deemed very appropriate to insert a memoir of him in this volume. It was written by one of his former students, Rev. Albert Waldron.

Rev. George B. Miller, D. D., was born at Emaus, Pa., June 10th, 1795. His father, Rev. George G. Miller, was a native of Germany; his mother was of French descent. From eight until nearly sixteen years of age, he attended an English and classical school.

During the last few months of this course, attention was given to theological studies. We next find him occupied in Philadelphia, with teaching, and afterwards in a mercantile establishment. In August, 1813, he again engaged in teaching as an assistant of the Rev. Dr. Hazelius, an eminent Lutheran clergyman, in an Academy at New Germantown, N. J. There his theological studies were resumed under Dr. Hazelius. Dr. Miller was married July 15th, 1816. After this he taught elsewhere in New Jersey. In 1818 he went to Canajoharie, N. Y., where he remained nine years. During this time he established at that place a classical school, and having been ordained to the ministry, also laid the foundation of a Lutheran congregation, both of which still continue. In 1827 he again became an assistant of Dr. Hazelius, who had in 1815 become Principal of the Classical and Theological Seminary at Hartwick, Otsego county, N. Y. In 1830 he was appointed Principal and Professor of Theology, Dr. Hazelius having accepted a call to the Theological Seminary at Gettysburg, Pa. In consequence of ill health, and for other reasons, Dr. Miller resigned his posi-

tion in the fall of 1839. He subsequently came to Dansville and resumed teaching. While here he published "The Dansville Grammar," printed at Dansville, N. Y., by A. Stevens. Dr. Miller subsequently prepared Greek, French and other grammars, his students being required to copy them. His French grammar would undoubtedly have been published, had not Ollendorf's system appeared at about the time the manuscript was ready for the printer.

In 1844, Dr. Miller, by invitation of the trustees of the Seminary, returned to Hartwick as Professor of Theology, which position he continued to occupy the remainder of his life. He was a man of much learning, and of uncommon accuracy in his knowledge. Many of his pupils will remember how well he used to illustrate the valueless nature of inaccurate learning by the story of the old lady, who, about to purchase some indigo, remarked that good indigo would sink or swim, but she couldn't tell which. In style, in spelling, in pronunciation, in whatever he undertook, accuracy was sought after. As a teacher he was patient and thorough. "Repetition," he used

to say, "clinches the nail." He loved his work. A daughter-in-law of the Doctor once told the writer that her father had said, during the preceding vacation, that if he could always have a seminary full of such students as a certain one named it would be all that he asked for in this life. Of course he was speaking then of his occupation merely, and of his delight in it. He was a hard worker, although possessed of rather a frail constitution. Required to teach but six hours a day, he nevertheless, for years, without any extra pay, taught from eight to ten hours per day. Besides teaching, he preached regularly every Sunday morning, conducted the Sunday evening prayer-meeting, and presided at the Monday evening meetings of the Theological Society. He found exercise in his garden, or in rapid walks, often with some genial companion, who never failed to profit by his sociability, cheerful conversation, and instruction drawn from the simplest objects.

In his family, Dr. Miller ever was, says one of his daughters, a kind husband, a sympathizing father, a judicious friend. He reared a large and noble family of children, excellent examples of good training and Christian nur-

ture and admonition. In July, 1866, the golden wedding of Dr. and Mrs. Miller was celebrated at Hartwick—an event which I doubt not will be remembered by those who were present as one of the pleasantest incidents in their lives. The presents amounted to nearly one thousand dollars. A son, Rev. Geo. Hazelius Miller, died soon after entering the ministry. Five daughters became clergymen's wives, all of whom, with their husbands, are still living. Rev. Dr. Sternberg, one of the sons-in-law, will be remembered as having formerly been the pastor of the English Lutheran church in Dansville. Dr. Sternberg was Principal of Hartwick Seminary from 1851 to 1864, and is now residing at Fort Harker, [1881, Ellsworth] Kansas.

A volume of Dr. Miller's sermons was published in 1860. His preaching was not of the popular character which in the present day gives celebrity, but was, nevertheless, thoroughly orthodox and evangelical. His style was accurate and perspicuous. He did not follow creeds so much as he did the Bible. He was not given to denunciation of those who differed from him. Those who knew him

well, will testify that his words were always those of good will to men. In discipline he was fatherly, but strict. An evidence of his amiability and liberal feelings may be seen, further, in the terms he employed when speaking of others; thus he used to say, not "the Presbyterians," "the Methodists," "the rebels," but "our Presbyterian brethren," "our Methodist brethren," "our Southern brethren," etc.; for said he, speaking of the South, "We will continue to call them brethren, although erring brethren, even though they may not own us as such." In controversy, of which he was by no means fond, he always endeavored to avoid unkind and unchristian feelings.

Six years with Dr. Miller, in the recitation room and in various other relations, gave me an opportunity to know him well; and I may say, that I have never known a man in whose piety I had greater confidence, or whom I think of with greater esteem and affection as a model Christian. He was always a Christian, in all cases and places. His piety was not of a bigoted nor sectarian sort, but intelligent faith, hope, and charity. His social qualities were, also, of a superior order. He exhibited

much vivacity and true politeness which springs from kindness of heart. In movement he was sprightly. As may be supposed, he was beloved by all.

His life was one of great labor, activity and usefulness, yet his reward pecuniarily was comparatively small; but we are sure that his reward is great in the good he has done in the world, and we are assured that his reward is correspondingly great in heaven. Thither he has gone to join loved ones gone before. Charlotte, a daughter, one of the most amiable and truly polite ladies that I ever knew, preceded him not long since.

Dansville, N. Y., April 13, 1869.

REV. JOHN SELMSER.

BY REV. WM. HULL.

Rev. John Selmser was born in the town of Perth, in Fulton county, in the State of New York, on the 19th day of March, 1806. He consecrated himself in early life to the work of the Gospel ministry, in the Lutheran Church; and to prepare himself for this life-work, he pursued classical and theological studies at Hartwick Seminary.

On the 27th of September, 1831, at a session of the Hartwick Synod, held in Johnstown, Fulton county, he was licensed to preach the Gospel; and in the following year, at a meeting of the same ecclesiastical body, in Schoharie, on the 23d of October, 1832, he was ordained to the Gospel ministry. He was then laboring at Summit, Schoharie county. His ordination certificate is signed by Rev. George A. Lintner as President, and John D. Lawyer as Secretary, of Synod.

His first pastoral charge was at Summit, and while there he organized a Lutheran church in Richmondville, an adjacent village, which ultimately became a self-sustaining congregation, and which has recently enlarged and beautified its house of worship.

On the 24th of May, 1832, he was married at Hartwick Seminary to Miss Celinda B. Armstrong, who still survives, and who bore him six children, three of whom, a son and two daughters, are living.

In the summer of 1835, while still laboring at Summit, Richmondville and South Worcester (at which latter place he had a short time before organized a Lutheran church of twenty mem-

bers) he made a missionary tour to the western part of the State. Rev. Adam Crownse, the President of the Hartwick Synod, said in his report to that body in the autumn of 1835, "Some time in May last I received a communication from brother Selmser, in which he gave notice that he intended to take a tour for the purpose of visiting and reviving the hopes of our destitute people through the western part of this State."

Of that tour the Missionary Committee in their report to Synod said: "In the course of last summer, the Rev. John Selmser performed a missionary tour through the western part of this State, and visited many of the destitute congregations belonging to our Synod in that region. He preached at *Clay* five times, and found a very interesting state of religion in our Church in that place. * * *"

"At *Oswego* he spent upwards of a week, preached a number of times, and formed a congregation about three miles from the village, consisting of about twenty-five members. He states that in the village of *Oswego* there is every prospect of establishing a Lutheran church, if we could only obtain the services of

a minister. There are already several Lutheran families in the place, who would readily and anxiously co-operate in such a measure, and the population seem generally favorably inclined to the building and supporting of a church.

"From *Oswego*, brother Selmser passed through different settlements in the county of Wayne, where he found the people destitute of the means of grace, and where there is great need of missionary labor. * * *"

"At *Rochester* is a Lutheran church recently formed exclusively of German emigrants from Europe, and under the pastoral care of Rev. Mr. Fetter, a member of the Evangelical Synod of New York. Brother Selmser is of the opinion that this is a very favorable time for the establishment of an English Lutheran church at Rochester; and he has no doubt that with proper exertions and the blessing of God, such an object might be accomplished in a short time. There are already several families in the place, who are very anxious for such an establishment, and who would do all in their power to promote it.

"Brother Selmser also preached at *Rush* to

a small congregation under the charge of Rev. Mr. Fetter. He visited *Dansville* and preached several times at the church at that place. He preached also at *Sparta*. * * *

"From *Dansville*, on his return home, brother Selmser passed through several important fields of labor, such as Cayreta River, Cole's settlement, in Broome county. In most of these places he found but little attention to religion, and the people lamentably deficient in the knowledge and service of God."

After four years spent in Summit and Richmondville, brother Selmser went to *Lockport*, where he founded the Lutheran church there, and labored in that field nearly ten years. Thence he removed to *Dansville*, where he remained eight years. He was then called to *Schaghticoke*, and labored there five years. Next he served the Lutheran church of *Richmond*, Indiana, a year and a half, when he removed to *Plymouth*, Ohio, where he ministered five years, when, on account of the health of his wife, he returned to his native State; preaching three years at *Livingston*, six years at *Dansville*, and finally closing his ministry of forty-four years at *Richmondville*, where he

began it, after living there the second time about a year. He died very suddenly on the 5th of July, 1875. His funeral was held in his church, where he had ministered in full health the preceding Sabbath. It was largely attended by the congregation and by ministerial brethren. He was buried in the beautiful new cemetery at Richmondville, where his mortal remains repose awaiting the resurrection. Rev. William Hull, of Hudson, preached the funeral discourse.

Brother Selmser was a man of fine presence, of genial and affectionate disposition, a good speaker, and a zealous and industrious worker. His journal shows the diligence with which he pursued the work committed to his hands. He accomplished much in building up the Lutheran Church in the State of New York.

In 1848 he stated in his journal that he had been engaged in seventy protracted meetings; and fifteen years later he remarked that he had labored in eighty-four revivals. His widow writes, "When you read of his preaching nearly every evening, you may wonder what time he had for study. I would say that he

invariably came home after preaching in the evening, let the distance be two or ten miles. He came home never complaining of fatigue, but cheerful and happy; consequently he was ever fresh for his study in the morning."

Brother Selmser was a deeply pious and spirtually-minded man. In his journal dated Jan. 1, 1848, when he was laboring at Dansville, we find the following renewal of his covenant with God:

"My Heavenly Father: As thou in thy faithfulness hast permitted me safely to pass another year, and hast enabled me to see this day the commencement of a new year, and that in the enjoyment of such special mercies, I do most solemnly covenant and promise that, with the riches of thy grace assisting me, I will devote and renewedly dedicate the united energies of my soul and body to the service of thy cause, and to the honor and glory of thy great name. And O, my Father, I beseech thee, for thy dear Son's sake, my Lord and Saviour Jesus Christ, do thou graciously accept this, the offering of my humble self, upon the altar of thy mercy—accept my vows, and take me into holy covenant with thyself.

And grant unto me mercifully thy Good Spirit, to enlighten my understanding and to sanctify my heart, that I may faithfully perform my vows and keep the covenant, to the honor of thy great name. And at last, when all my years shall have ended on earth, O take me unto thyself to enjoy thy presence in thy kingdom. Amen.

"JOHN SELMSER,
"The servant of the Lord."
"He being dead, yet speaketh."

"Servant of God, well done—
The glorious warfare past;
The battle fought, the victory won,
And thou art crowned at last."

The two Foreign Missionaries, Walter Gunn and Wm. E. Snyder.

REV. WALTER GUNN.

BY REV. G. A. LINTNER, D. D.,

Chairman of the Obituary Committee of Hartwick Synod in 1852.

The Rev. Walter Gunn was born in the county of Schoharie, N. Y., on 17th of June, 1817. He became hopefully pious, and con-

nected himself with the Evangelical Lutheran Church in the year 1837. As soon as he obtained evidence of an interest in the Saviour, he gave himself unreservedly to the service of his Master in the Foreign Missionary cause. Having passed through a thorough course of classical and theological studies, he was licensed and became a member of this Synod on 6th of September, 1842. In the year 1843 he received his appointment as Missionary to India from the Foreign Missionary Society of the Lutheran Church in the United States. The same year he was ordained by this Synod Missionary to the heathen, and sailed for Guntoor, his destined field of labor, where he arrived with his wife on 18th of June, 1844. He continued to labor successfully in the work to which he had devoted himself for the term of seven years. He died at Guntoor on 5th of July, 1851.

He was wholly devoted to the spiritual interests of the people for whom he labored. He loved the cause in which he was engaged with undivided affection, and devoted himself to his arduous and self-sacrificing duties with untiring zeal. He was called from his work

in the midst of his usefulness, and when his labors were much needed. Our little band of Missionaries in India, have lost a brother who was greatly beloved, and whose presence seemed necessary to cheer and encourage them in their work. But God in his mysterious providence has taken him away, and blessed be his name for the savor of his holy life which our departed brother has left to the churches, and which will remain as long as the Gospel shall be preached to the heathen. Though dead, he yet lives. He lives in the affections of those who mourn his loss, and we of this Synod, who remain to cherish his memory, are stimulated by his life of consecration to Christ and to duty, to seek higher attainments in holiness and greater devotedness to our Master's work.

The heathen, for whom he so faithfully labored, and some of whom were converted to Christianity through his instrumentality, will hold his name in grateful remembrance. We who loved him for his work's sake and his excellent character, would acknowledge the wisdom and righteousness of the dispensation which has removed him from his field of use-

fulness; and pray that it may be sanctified to his fellow-laborers, and all who may succeed him in the work to which he gave his life as a sacrifice.

REV. WM. E. SNYDER.

FROM THE OBITUARY REPORT READ BEFORE HARTWICK SYNOD, IN 1859, BY REV. P. A. STROBEL.

The hearts of the members of this Synod have been deeply afflicted by that mysterious, but we doubt not, wise Providence, which, during the past year, has removed two of our brethren from the vineyard of the Lord, in which they seemed to be laboring with such flattering prospects of success.

The first one called to his reward was brother William E. Snyder, our faithful and indefatigable missionary amongst the Telugus in India. Brother Snyder, who was the son of Mr. Andrew B. Snyder, was born near Paterson, N. J., in the year 1822. When quite a lad he was sent to Hartwick Seminary. While pursuing his studies there as a classical student, he was made a subject of the renewing power of Divine Grace. He was subsequently graduated at Rutgers College, New Brunswick,

N. J., and returning to Hartwick, took a regular course in Theology. Upon completing his Theological studies, he was licensed by the Hartwick Synod, but as he did not find a suitable opening to preach the Gospel, he acted for some time as an assistant teacher in the Hartwick Seminary. He continued to occupy this position with much credit to himself, until the year 1851, when, feeling it to be his duty to go as a missionary to India, under the care of our Foreign Missionary Society, he resigned. He was ordained in the fall of that year, at the same time with the Rev. W. I. Cutter, who had accepted an appointment to the same field.

Prior to his departure for India in 1851, Brother Snyder was married to Miss Susan St. John, who, in a true missionary spirit, had consented to share with him the toils and privations of missionary life. After a few years' residence in India, Brother Snyder's wife fell a victim to the climate of that unhealthy country, leaving a little girl, the only earthly solace of her bereaved husband. Brother Snyder's health having likewise become impaired, he found it necessary to seek its restoration by a return to America.

During his sojourn in this country, he visited many of our churches and synods, and, it is believed, was very successful in awakening among our people a deeper interest in the cause of Foreign Missions. His health having been in great measure regained, he determined to return to India, which he did in the early part of 1858; having been married a few months previously to Miss Mary Orner. He labored zealously and faithfully, endeavoring to throw in upon the benighted heathen mind the light of the blessed Gospel of the Son of God. In the midst of his self-denying efforts to plant the Cross in those regions of cruelty and darkness, and at the very moment when he seemed about to witness, in some measure at least, the consummation of his hopes, he was suddenly stricken down by cholera on the 28th of March, 1859, and ceased "at once to labor and to live."

We rejoice that Brother Snyder fell in the midst of the battle, with his harness on; and though the Providence by which he was removed may seem inscrutable, yet we bow beneath the rod with humble submission, being fully persuaded that the Great Head of the

Church doeth all things well, and that from the sacred dust of every missionary who sleeps in heathen soil he will raise up many faithful witnesses, who shall ultimately gather millions of the superstitious and idolatrous nations unto Christ, as trophies of his redeeming grace.

REV. JAMES R. KEISER.

BY MRS. E. M. KEISER.

[The following obituary is deemed not out of place; for although brother Keiser left the Lutheran Church and joined the Presbyterian, he was for many years one of the most earnest as well as one of the ablest and most faithful pastors in our Synod.]

Rev. James R. Keiser was born in Waynesboro, Augusta county, Va., September 28, 1812; was converted in the eighteenth year of his age, and commenced his preparations for the Gospel ministry at the College in Gettysburg in 1834. After graduating, he spent one year in the Theological Seminary at that place, finishing his course at Andover, Mass.

His ministerial labors commenced in the year 1841 at Winchester, Va., which he left to supply the pulpit of St. Matthew's church,

Philadelphia, during the temporary absence of its pastor (Dr. Stork) in pursuit of health.

In 1843 he accepted a call to the charge of the New Germantown and German Valley churches, made vacant by the removal of Dr. Pohlman to Albany. During his ministry there, the charge was divided, he remaining pastor of the New Germantown church, that in the Valley securing the entire services of a pastor for themselves; the prosperity that followed proved the measure to be a wise one. At the close of the year 1849 he removed to Schoharie, N. Y., where for seven years he labored among a kind and appreciative people. These were the most pleasant and fruitful years of his ministerial life, and he always looked back to them as among his most cherished memories. A call from the American Tract Society to become their agent in Pennsylvania, and a consciousness that he and his family were suffering in health from the climate and the arduous labors of the charge, induced him to leave, and the close of his ministry there is noted in his diary:

"October, 1856. Preached my valedictory sermon upon Eph. iv. 3. 'Endeavoring to keep the unity of

the Spirit in the bond of peace.' Was nearly overcome with emotion during the service, and the congregation felt very deeply. Never have I on any similar occasion witnessed such demonstrations of heart felt grief or received such expressions of attachment. The people seemed to feel as if their loss is irreparable. But the Lord can provide a wiser, more devoted, and more successful minister for them."

While laboring indefatigably in the cause of the Tract Society, he was called to St. James' church, Gettysburg, where he preached until the commencement of our civil war, when he removed to Dixon, Ills. Returning east in 1864, he engaged in work for the American Sunday-school Union, in New Jersey, and while thus engaged, he united with the Presbytery of Newark, and for the remainder of his life was a minister of the Presbyterian church.

After laboring a short time in the Presbyterian church of Theresa, N. Y., failing years, and sickness in his family, led him to seek a home in the more genial climate of his native state. In a letter written at this time he says: "I entered the ministry in '41, and have now labored in this vocation amid considerable self-denial and self-sacrifice for twenty-eight years, honestly trying to serve my God, and my gen-

eration according to his will. I now retire to private life, and leave the field to younger and more hopeful men, satisfied to lean on mother earth for an humble subsistence until I shall return to her bosom."

On the heights overlooking Petersburg a pleasant home was made; but only four years elapsed, before the shadows of death crossed its threshold. During the absence of his family in the north, in one of the last letters he wrote, he said, alluding to the death of a sister: "In the order of nature I come next. The Lord so teach us to number our days, that we may apply our hearts unto wisdom."

When attacked with sickness, he repeatedly said it was his last, but thanked God that he was ready for the change, knowing in whom he had put his trust. Sensible to the last, he sweetly fell asleep in Jesus, on the morning of October 12th, 1872, exchanging the life overshadowed at times by changes, toils and cares, for one of honor, glory and immortality, with the Saviour he loved and served. The rest aspired to is gained, the victory won, and doubtless there are, and will be found, in heaven those who will shine "as stars in his crown of rejoicing for ever and ever."

His remains rest in Laurel Hill Cemetery, Philadelphia. On his tombstone are inscribed the lines penciled in his common-place book, just before his last sickness:

"'Tis sweet to labor in service blest,
Though labor with pain be blended;
But sweeter by far, with our Lord to rest,
The toil and the warfare ended."

REV. REUBEN DEDERICK.*

Rev. Reuben Dederick, son of William Dederick, was born in the town of Claverack, January 31, 1812. He pursued classical and theological studies at Hartwick Seminary, and was licensed and ordained by the New York Ministerium. He was pastor of the Lutheran church at Valatie, from 1839 to 1842; he served the Lutheran churches at West Camp and Saugerties, from 1847 to 1849; he was pastor at Bearytown in 1852, and he served

*Rev. Wm. Hull, in *Lutheran Quarterly* for January, 1880. [Mr. Dederick was a fine classical and German scholar, a gentleman of highly-cultured literary tastes, remarkable for his refined manners and courteous bearing, and a preacher of more than ordinary ability.—*Note by P. A. Strobel.*]

the Lutheran church at Canajoharie, from 1853 to 1857. In 1847 he was Secretary of the Hartwick Synod. There were intervals when he was not engaged in the work of the ministry. In 1837 he was Principal of Claverack Academy. He died at Detroit, Kansas, September 12, 1871, in the sixtieth year of his age, and was buried there. His wife had been dead many years, and he resided in Kansas with an only son.

REV. LEVI SCHELL.

At the Forty-ninth Annual Convention of Synod, held in Maryland, N. Y., in 1879, the Rev. P. Strobel, chairman of the obituary committee, read the following tribute to the memory of this earnest and godly minister of Jesus.

Rev. Levi Schell was born on the 9th of September, 1823, in the town of Wright, Schoharie county, N. Y. His parents were William Schell and Elena Campbell, members of the Lutheran church at Berne, both of whom preceded him to the eternal world. Until the age of twenty-four, the deceased had remained at home and assisted his father on the farm. He

REV. LEVI SCHELL.

was married at the age of twenty-two to Miss Effie Ann Holmes, who survives him, and by whom he had nine children, seven of whom are still alive.

In a revival which occured at Berne, he became deeply interested in religion, and his first impulse was to go as a missionary to the heathen. He felt called of God to the work of the ministry; and although he lacked the classical and theological education necessary for that high office, and also had a family to sustain, yet these obstacles did not discourage him. He was willing to spend his anticipated patrimony in preparing for the ministry, and in January, 1848, went to Hartwick Seminary, hired a house, removed his family there, entered the institution, and for nearly six years devoted himself enthusiastically and unremittingly to classical and theological studies.

At Rhinebeck, on the 6th of September, 1853, he was licensed by the New York Ministerium to preach the Gospel. On the 17th of the same month he received a unanimous call to become pastor of St. Thomas' Lutheran church, at Churchtown, in Columbia county, which call he accepted, and commenced

his labors there on the 1st of October, 1853. In his journal he says: "In fear and great trembling I entered my new sphere of action, being unacquainted with its difficulties and trials. My constant prayer is, 'O Lord, grant me wisdom from above and understanding of thy Word, and discretion in the discharge of all my pastoral duties.'"

In this large congregation he remained twelve years and a half, laboring with all the enthusiasm and intensity of his ardent nature. During this time he organized the church at Taghkanic, five miles from Churchtown. A church edifice was erected and paid for. The sanctuary at Churchtown also received extensive repairs and renovation. He saw the importance of a Lutheran church in Hudson, and during one summer he held services in the court-house on Sunday afternoon, in connection with Rev. Mr. Cornell, of Ghent, and Rev. M. Sheeleigh, of Valatie. The distance from his residence to the city, and the extensive field of labor he already occupied, were adverse to a successful effort to establish a church there, and he did not attempt an organization. It seems a coincidence that his obsequies were

held in a field which he was the first to attempt to occupy.

On the last Sunday in March, 1866, he preached farewell sermons at Churchtown and Taghkanic, and the following words are written in his journal: "This closed my twelve and a half years of anxious labor. God bless the people." Several revivals of religion had occurred, and large numbers had been added to both churches, during his faithful and efficient ministry.

On the 1st of September, 1866, he accepted a call to the Clay and Cicero pastorate in Onondaga county; but as the field could not afford the necessary support for a large family, he remained there but a year, and then accepted a call to the First Lutheran church at West Sandlake, in Rensselaer county, where he commenced his labors on the 1st of September 1867, and remained there until October 1st, 1873, when he accepted a call to the Lutheran church at West Camp. While at West Sandlake, he saw the importance of a Lutheran church in Troy; and on the 5th of September, 1869, he organized a congregation there, with eighteen members. Though nine miles distant

he preached there on Sunday afternoons in alternation with Rev. Mr. Rightmyer, of Brunswick, and Rev. Mr. Bolton, of Schaghticoke. Subsequently, on the organization of a separate German church, the mission disbanded. A minister was needed on the ground, and the work could not be advantageously prosecuted with pastors serving other large and distant congregations.

In July, 1876, his arduous and successful labors at West Camp were interrupted by sickness of so serious a character that he was compelled to discontinue preaching for a number of months. Through the ensuing winter he preached quite regularly, but was unable to stand while so engaged, and finally, last May, he closed his pastoral labors.

During the summer and autumn he improved so that he entertained the hope that he would be able, the following spring, to resume his loved work of proclaiming the tidings of salvation; but his impaired constitution could not endure the shock of another attack of illness, and he peacefully passed from earth to his eternal home in heaven on the last Friday evening of December, 1878, at the age of fifty-

REV. JAMES LEFLER.

five years, and after twenty-five years of arduous and successful labor in the ministry of Jesus Christ.

His funeral sermon was preached in the Lutheran church at Hudson, N. Y., on the 31st of December, 1878, by the Rev. William Hull, from Acts xi. 24: "For he was a good man, and full of the Holy Ghost and of faith."

THE REV. JAMES LEFLER.

The following tribute to this active and generous-hearted brother was written by Dr. Wm. N. Scholl, Chairman of the Obituary Committee, and adopted by Synod in 1877, at its 47th Convention at Woodstock, N. Y.:

Met once more in Synodical Convention, one of our number meets not with us: his cheerful countenance is wanting, the cordial shake of his hand we miss, and his strong, deep voice we shall hear no more. He has gone beyond the sphere of human vision. With us a year ago, counseling with us, preaching to us, strong to labor, thinking not of early release from earthly toil—quickly he is summoned to praise and work above, to live and serve his

God forever. He would be at his home on Saturday, April 21st, preach to his people on the Lord's day: arrested when journeying, a few hours pass, the struggle has ended, and the reward is his—a call to us and others to be ready always, that death may be to us gain, and we being crowned, shall exalt the Lord our God forever.

Bro. Lefler was licensed by the West Pennsylvania Synod in 1844. Shortly after this he was called to Cobleskill. Whilst here he was assisted in a meeting by our missionary, Rev. Walter Gunn, when God poured out his Spirit, the church was revived, and sinners were brought home to him to laud and magnify his grace. His next charge was Middleburg and Breakabeen. At the latter place a church was built and dedicated during his ministrations in this field. For a season he was at Royalton, then called to Fayette, where he organized a congregation, laboring successfully and laying a foundation for future growth and prosperity. Hence he was called to West Sandlake, where he continued for fifteen years, zealously devoted to his appointed work, God owning his labors with several revivals of religion of great interest

and power. He was recalled to Fayette, thence to Berne, where through a number of years he preached the Word and ministered in his office to the people, old and young, with the favor of God abiding with him. His last field was Livingston, where so soon and unexpectedly he closed the work of time.

He was a faithful, laborious man, devoted to his work. He was a good preacher, and a workman not needing to be ashamed. He prepared himself to preach the Gopel, and he preached it earnestly, solemnly; and the Master set his seal upon his efforts to win and build up souls for Jesus and his work.

REV. ALBERT WALDRON.

BY REV. P. A. STROBEL.

The subject of this memoir was born at Breakabeen, Schoharie county, N. Y., July 1st, 1836. The child of pious parents, and no doubt the subject of many fervent prayers, and trained up under Christian influences, he was led in early life to consecrate himself to Christ and make a public profession of his faith in his sixteenth year, uniting with the church at

Breakabeen, then under the pastoral care of Rev. N. H. Cornell.

He always manifested an ardent desire for a thorough education, and to accomplish his wishes, encouraged by his friends, he entered the preparatory department of Hartwick Seminary in his 17th year. Here he was fitted, under the tuition of Dr. Sternberg, for college, and in 1858, entered the Junior class of Union College, at Schenectady, N. Y. He graduated with much credit in 1860. After his graduation he spent two years as professor at Union Literary Institute, Warnerville, N. Y. In the fall of 1862 he entered the Theological department of Hartwick Seminary, and took a full two years' course under Rev. G. B. Miller, D. D. The writer of this article witnessed his examination at the close of his Theological course, and was struck with his remarkable intelligence and his proficiency, especially in Greek exegesis.

In the fall of 1864 Mr. Waldron received and accepted a call from the churches of Dansville and Sparta. He was ordained by the Hartwick Synod at its Convention at West Sandlake, on 5th of September, 1865. Owing

to the failure of his health, he was compelled to resign at Dansville, after three years of earnest and successful labor, much to the regret of all his parishioners. Brother Waldron suffered greatly during his illness of six years with consumption; but throughout he never manifested any impatience, nor did he utter any complaints against the distressing affliction allotted him. He died peacefully, and with the joyous hope of everlasting life, at Breakabeen, N. Y., on 28th of January, 1874, aged 37 years, 6 months and 27 days.

In 1861 Mr. Waldron was married to Miss Celia Bissell, of Milford, N. Y., by whom he had two daughters. The widow and the daughters survive him, and are residents of Dansville, N. Y.

Mr. Waldron was a man of genial and lovable spirit, of fine literary taste, and a scholar of more than ordinary attainments—a clear, vigorous and forcible writer, and an earnest and able preacher. Whilst the Church mourns his early death, we bless God for his holy and useful example, and for the pleasant memories which still cluster around the name of ALBERT WALDRON.

REV. L. L. BONNELL.

[The following tribute to this brother is extracted from his funeral sermon, preached at Dansville, New York, May 12, 1859, by Rev. P. A. Strobel, then located at Lockport, New York.]

Our deceased brother, the Rev. L. L. Bonnell, was born in Fauquier county, in the State of Virginia, on the 15th of January, 1826. He was the youngest of nine children. In 1836 his father's family removed to the State of Ohio, and settled near the town of Cambridge, in Guernsey county. His early education was received at the Cambridge Academy; an institution which, though not very pretentious, yet furnished the facilities for acquiring a solid and practical education. Of these facilities he faithfully availed himself, and commenced that mental culture of which he subsequently gave such striking proofs. When comparatively a youth, he was converted and joined the Methodist Church. Feeling it to be his duty to preach the Gospel, he was licensed, and united with the Pittsburgh Conference. In 1854, for reasons which were no doubt satisfactory to his own mind (for he was

strictly conscientious in all he did), he transferred his membership from the Methodist to the Lutheran church, and was received as a member of the Miami Synod in the State of Ohio, upon letters of honorable dismission. He labored acceptably and usefully in some of our churches in Ohio, and subsequently in Indiana, until his system became prostrated by the chills and fevers incident to some of our Western States. His last charge in Indiana was the one embracing the churches at Camden and its vicinity. In the summer of 1858, feeling somewhat improved in health, he determined to resume the active duties of the ministry. The Dansville charge being then vacant, at my suggestion a call was extended to him, which he accepted, and removed to this village about the first of September. He had been settled here only about nine months when God, in his inscrutable Providence, removed him from his earthly sufferings, as well as from his labors in the ministry.

My personal acquaintance with our deceased brother was not of very long standing; yet having been intimately associated with him for some weeks immediately preceding his

death, holding daily intercourse with him, and seeing him under very trying circumstances, I think I had sufficient opportunity to form a correct estimate of his talents, and especially of his Christian character.

With a naturally reserved disposition, there was in his temperament a tinge of melancholy, aggravated, no doubt, by disease, which seemed to render him very grave, and at times even taciturn, and made him appear to great disadvantage. Those, however, who knew him most intimately, could not fail to discover that he was a man of generous impulses, and of a frank, noble, and confiding nature, rendered yet more attractive by the influence of an ardent piety.

That he possessed talents of a high order, could not be doubted by any one who has ever had the pleasure to sit under his ministry. Those talents had been carefully cultivated, and associated with, and sanctified as they were by the power of a living faith, he was at all times an impressive, eloquent and successful preacher of the Gospel. To this all who are here to day can bear witness. I shall never forget the impression which he made

upon my mind, when I heard him preach for the first time. It was at the meeting of our Synod at Johnstown, in October, 1858. His tall and emaciated form—his pale countenance, wearing the impress of disease, yet radiant with grace and intellect, fixed my attention, and enlisted my warmest sympathies. As he progressed, my interest, as well as my admiration became more and more aroused, and I realized that I was in the presence of a man of more than ordinary endowments. Whilst I felt the influence of a lofty eloquence, sanctified and made potent by the graces of a vital Christianity, I could not but mingle with my admiration a deep and earnest solicitude for the speaker, as well as an inward regret at beholding such noble powers of mind and soul locked up in so weak and fragile an earthly tenement. You, my dear friends, to whom he has statedly ministered, have, no doubt, often experienced similar sensations, and with me you have wondered why the Great Head of the Church had permitted one so highly gifted, and so well adapted by natural endowments, and by the graces of the Spirit, to be eminently useful in the ministry, to be in so great a measure inca-

pacitated for his work by disease and physical prostration. Often have our prayers ascended to God that he would restore this, our brother, to health, and preserve him to this church, by which he was so much beloved, and to which he promised to be the means of such extensive usefulness. But God in his infinite wisdom has been pleased to disregard our prayers, and to disappoint our hopes, and he has brought us to his house to-day to mourn over the early departure of our friend and brother. Whilst, therefore, we exclaim in the plaintive language of David, "Lover and friend, hast thou put far from me and mine acquaintance into darkness," let us say in the submissive language of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and in the spirit of our divine Redeemer, "Thy will, not mine, be done!"

You will recollect that I came to Dansville the Friday before the fourth Sabbath in April, and preached several days for you, leaving your village the following Wednesday. From my intercourse with Bro. Bonnell, and from a conversation with his friends, I was persuaded that a temporary change of air and association

would prove beneficial to his health. I therefore proposed that he should go to Lockport with me, and remain a few weeks, or as long as he might find it agreeable and beneficial. We left Dansville in company just two weeks ago yesterday. It was my privilege to entertain him as a guest, and to minister to his wants. The change of air and the use of remedies prescribed by Dr. McCollum, of Lockport, had exerted, especially during the past week, a marked influence upon his health; and though his condition precluded the hope of any permanent restoration, yet there was every prospect of his being so far recovered that he might be spared some years to be useful to his family and the church.

Up to last Tuesday, the 10th of May, the improvement in his condition continued, and on the morning of that day, he desired that I would go with him to Niagara Falls. To this I cheerfully consented. We spent the forenoon there, and after dinner returned to Lockport. On reaching my residence he rested about an hour, and said he felt so much better that he was ready for another tramp. He was unusually cheerful, and even hopeful, all the after-

noon, and took his supper with a good deal of zest. About the close of the day, we were sitting at the stove, speaking about the condition of the church, and he was expressing himself with more than ordinary freedom, when suddenly he was seized with a fit of coughing, which brought on hemorrhage from the lungs. As he had had such attacks before, I was at first not much alarmed, and proceeded to administer the remedies usual in such cases; but at the same time summoned his physician. The hemorrhage could not be controlled. He became faint, and he as was in a standing posture, I supported him. He soon realized that he was dying. He placed his arms around my neck and said—"Good-bye. Oh, how sweet it is to die!" These were the last words which he uttered. I laid him upon a lounge, and standing by his side watched him until, after a momentary struggle, he calmly and peacefully resigned his spirit into the hands of the Saviour. The shock was a severe one to myself and family, and our whole community. It was indeed a terrible and awful commentary on the declaration in our Liturgy—"In the midst of life we are in death!" I had the melancholy

satisfaction of closing his eyes, and seeing him decently dressed and coffined. Yesterday I brought him to his former home, now desolate and sad; and it was my painful duty to deliver to the widowed wife and orphaned children the lifeless form of the husband and the father. To-day, I intrust his sacred ashes to the care and sympathy of this afflicted church, and to his brethren of the Masonic fraternity. I have confidence in you all, that you will not only faithfully perform your duties to the dead, but that whilst you weep for him, you will not forget the wants of the widow and the fatherless.

I have been thus particular in speaking of the circumstances of his death, because dying as he did, suddenly and from home, it is natural to suppose that his family and his many friends, here and elsewhere, would feel a desire to know something of the state of his mind in his last moments. I rejoice that I can with confidence assure you that he attained that great end for which Paul labored and prayed, "He finished his course with joy." I shall never forget the heavenly serenity which beamed in his countenance, when, becoming conscious that he was dying, he turned his face

upward, and in accents low and soft, yet full of holy triumph, exclaimed, "Oh, how sweet it is to die!" Surely some guardian angel was nigh, fanning with his wing the brow of that dying saint, and lighting up that countenance with a smile of holy ecstacy! How have that look of serenity and those words of victory been written upon my soul! and I trust I shall gather from their influence new incentives to follow him as he followed Christ.

Our brother died away from the embraces of his wife and children; yet the absence of earthly lovers was compensated by the presence of his Saviour, and though his career was suddenly terminated, and his hopes, but an hour before so bright, were blasted in a moment, yet even far removed from the affectionate tenderness and sympathies of those whom he most dearly loved, he was so wonderfully sustained by the Almighty arm of the Redeemer, that he could exclaim, "Oh, how sweet it is to die!" Like the soldier who had fought his last battle, and had triumphed over every foe, he felt it was "sweet" to lay aside the weapons of his warfare, and go up and receive the victor's crown. Like the tempest-tossed mariner, who had long

buffeted the waves of life's stormy ocean, he felt it was "sweet" to reach the haven of eternal repose. Like the pilgrim far away from the home of his affections, he found it "sweet" to terminate that pilgrimage, and find repose for his weary spirit, in entering upon that rest "which remaineth for the people of God." Like the bird, whose home is amidst the clouds, and is wont to rise up, and with unblenched eye look upon the glories of the sun, when caught and chained to earth is restive, and sighs to plume its wings and fly to the far-off fields of ether—so his spirit, linked by a living faith to the spirits of the glorified in heaven and ambitious for a higher and holier state, felt it was "sweet" to sever the ties which bound it to earth, and find the realization of those ecstatic visions which his faith had often contemplated, as it went out to commune with the glories which surround the throne of God.

The remains of our deceased friend and brother are to be taken to Cambridge (Ohio) for interment. They will be buried, according to his wish, by the side of his father; an evidence of filial regard very creditable to his

heart, and which his friends will no doubt take pleasure in carrying out. Over his grave I trust some monument will be erected to mark his resting place. This is due to him and to ourselves. Let that monument be plain and inexpensive, and in keeping with the simplicity of his character. It will need no other inscription beyond his name and age and occupation. But forget not to engrave upon the cold and lifeless marble, the last words of my departed friend and brother: "Oh, how sweet it is to die!" Let these holy, rapturous words, uttered by a soul just on the verge of heaven, stand out in fair and bold characters, and tell the living how triumphantly and joyously the freed spirit went up to claim its home amongst the blessed.

REV. D. F. HELLER.

The following tribute to this most excellent brother is from a funeral sermon preached by the Rev. Thomas Lape:

Brother Heller was born in Stroudsburg, Monroe county, Pa., June the 3d, 1830. His parents' names are Anthony and Sarah Heller. He was reared up under Christian influences.

When seventeen years of age, he consecrated himself to the Lord, and became a member of the Church of Christ. Soon afterwards, being moved by the grace of God, he turned his attention to a preparatory study for the Christian ministry. He entered Hartwick Seminary in the year '51, and graduated at that institution in '57. He was licensed to preach the Gospel in the same year by the New York Ministerium. In the spring following, he received and accepted a call from the above church, and entered upon its responsible duties. Soon afterwards he was united in the bonds of matrimony to Carrie Bush, residing near his native place, by whom he had two children—a daughter and a son. The latter died when about a year old.

He was blessed with a good mind, which was cultivated by education. He had an expressive countenance—was retiring and unassuming in manners. No one, forming his acquaintance, could help loving him for all the excellent qualities of his heart. He was faithful in the discharge of his ministerial duties. The Lord blessed him with the accession of eighty-eight new members to his church. Besides

being engaged in these duties, he took an active part in all the benevolent operations of the day. At the time of his death, he was the corresponding secretary of the Ulster County Temperance Society.

His death occurred 22d of November, 1864. On the Sabbath previous, although somewhat indisposed, he yet preached to his people on the *Mission of Christ*, text, Matt. xx. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This subject he presented in a scriptural, plain, and impressive manner. In the application of which he closed in an affectionate appeal to his people to trust their all to Christ in life and in death, as if conscious that it would be his last message to them, in the following language: "Though heaven is the Christian's future home, yet it is through our Saviour brought nigh. He tells us when Lazarus died, he was borne by angels into Abraham's bosom. And the penitent thief, when hanging on the cross, turning to the Saviour with the petition, 'Remember me when thou comest into thy kingdom,' received the pleasing assurance, 'This day shalt thou be

with me in Paradise.' When heaven was thus brought nigh to the penitent on the cross, need we wonder that Christians sometimes appear to have a glimpse of heaven just as the soul is leaving its tabernacle of clay? Jesus gave his life a ransom for us—a ransom from sorrow and suffering—a ransom from the grave and eternal death. We may now well exclaim with the Apostle Paul: 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

The regular memorial services occurred on Monday, Nov. 28th. His aged, venerated mother, two brothers and two sisters, were present. They were sadly disappointed in not having the privilege of taking a parting look at the beloved son and brother. A large congregation had assembled. A number of clergymen, irrespective of denominational distinctions, were in attendance on that solemn occasion.

At the appointed time, a procession was formed at the parsonage, headed by the clergy. Upon the arrival in the church, the clergy filled the altar and the pulpit. The latter was hung

in deep mourning. The clergy, and the church council, too, wore crape on their left arms. Rev. Mr. Chapman, of the Reformed Dutch Church, read a funeral service, and then offered up a fervent prayer to the throne of grace, that melted every heart. The writer delivered the sermon designed to be appropriate. He was followed by the Rev. Mr. Gulick, of the Lutheran church, who had been a schoolmate with him for six years. He said that brother Heller during that time had sustained an unblemished character, had exerted a great influence for good over the pupils of that institution, and been a promoter of the Sabbath-schools and other praiseworthy objects. He had been "an Israelite, indeed, in whom there was no guile." The Rev. Mr. Rockwell, of the Reformed Dutch church, said that he had been acquainted with Brother Heller for about five years, had exchanged pulpits with him, and met him occasionally at funerals and at other times, and then added: "I have been a minister upwards of thirty years, and, in all my acquaintance with ministers, I never found one who had such simplicity, such child-like faith, as he, and no one hid himself so much behind the Saviour

as he had done." The Rev. Messrs. Emerick and Cutter, of the Lutheran church, and the Rev. Mr. Schermerhorn, of the Reformed Dutch church, conducted the other religious exercises on that occasion.

Thus has passed away one who did not appear as a meteor, blazing for a season, and then sink into obscurity, but rather as a fixed star, always bright—always shining—always in his place ;—the same man on the week-day as on the Sabbath;—the same man out of the pulpit as in it. He was a model pastor, exhibiting by a consistent life the principles which he taught. He was evangelical in doctrine. His style was simple and perspicuous. His sermons were full of Christ, and systematic in their arrangement, and delivered in a mild and persuasive manner, calculated to affect the hearts of his auditors, and cause them to feel that he truly was a man of God, laboring for souls. The longer his stay among his people, the more he was beloved, the more were his services appreciated, and the greater the amount of good he accomplished. The language of the Christian poet is not inappropriate to him:

"Simple, grave, sincere,
In doctrine incorrupt; in language plain,
And plain in manners: decent, solemn, chaste
And natural in gesture, much impressed
Himself, as conscious of his awful charge,
And anxious mainly, that the flock he feeds
May feel it, too: affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

REV. JOSEPH D. WIRT.

BY REV. P. FELTS, D. D.

Joseph D. was the son of Daniel and Hannah Wirt, and was born in Johnstown, Fulton county, N. Y., October 8th, 1837. He was baptized by Rev. David Eyster, pastor of St. Paul's church, in his native town, December 17th, of the same year. His classical studies were pursued in "the old Johnstown Academy," and under the private instructions of his brother, Rev. N. Wirt, who was at that time pastor of the Lutheran church at Ancram, Columbia county, N. Y., and by whom he was also confirmed as a member of this said church. In the autumn of 1859 he entered Hartwick Seminary, and pursued the full course of theo-

logical study under the lamented Dr. Miller. He was licensed to preach the Gospel by the New York Ministerium, at its meeting in Newark, N. J., September 9, 1862, by which body he was subsequently ordained. Shortly after his licensure he was married to Miss Adaline White, of Ancram. Three children resulted from this union, all of whom are still living.

Rev. Wirt's active ministry extended over the short period of seven years, five of which were spent in West Camp, Ulster county, and two at Livingston, Columbia county. While in this latter field, disease laid its wasting hand upon him, from the effects of which he never recovered. With much infirmity of the flesh he labored here until he was obliged to retire from the field, to the great regret of a devoted and loving people. His ministry was short, yet not without its precious fruits. At West Camp his work was wonderfully blessed. Many souls were here led by him to Christ. And as he entered upon his pastorate at Livingston, a bright future loomed up before him. So greatly were his people attached to him that for long months after he had taken of them a

final leave—spoken to them the sad word "farewell"—they clung to the false hope that his health would be restored, and he permitted to return to them to carry on the work that he had begun with so much promise. But not so was it decreed in the counsels of high heaven. His work was finished. In the hope of a glorious immortality, he died of consumption, at the house of his brother-in-law, James Nellis, esq., of Palatine, August 29th, 1874, and was buried from the house of his father, on the afternoon of Tuesday, September the 1st. His funeral was largely attended, and the occasion improved by suitable remarks by Rev. P. Felts, pastor of St. Paul's, who for years was a class-mate and chum of the deceased.

Requiescat in pace.

REV. B. W. TOMLINSON.

BY REV. JOHN TOMLINSON, AARONSBURG, PA.

Rev. Benjamin Wesley Tomlinson was born in Napier township, Bedford co., Pa., June 11th, 1848. He was baptized by Rev. D. S. Altman, of Schellsburg, Pa., and confirmed by Rev. J. Petre, of Messiah Lutheran church, June 23d,

1866. He took only a partial course in Pennsylvania College, but a full course in the Seminary at Gettysburg. He graduated June 27th, 1876, was licensed to preach the gospel in Indiana, Pa., Sept. 12th, 1875, and ordained in Hollidaysburg, Pa., Sept. 17th, 1876. He served New Florence Mission, of the Allegheny Synod, from 1876 to 1879. He removed to Lockport, N. Y., and took charge of the Lutheran congregation at that place August 1st, 1879, which he served to the time of his death, April 8th, 1880. He died of typhoid fever. His remains were taken home by his father, J. W. Tomlinson, and Rev. J. A. Tomlinson, and his sister, Mary Jane, and interred in the cemetery of Messiah church, Bedford county, Pa., on the 12th of April, 1880. He was 31 years, 9 months and 27 days old at the time of his death.

The subjoined tribute is from the Lockport (N. Y.) *Daily Journal:*

Rev. B. W. Tomlinson, the faithful and zealous pastor of St. John's Evangelical Lutheran church, departed this life at the residence of Mr. C. H. Stahler, on Walnut street, in this city, a few minutes before nine o'clock last night, after

a short but extremely painful illness of a malignant form of typhoid fever. The deceased first complained of feeling unwell about three weeks ago, but at that time he paid no attention to the matter, thinking the illness would pass away in a few days. Instead of recovering, he grew worse, and one week ago last Saturday he was obliged to take to his bed. For several days previous to his death he was delirious and suffered greatly. Although in our city but a short time, the deceased had endeared himself to the members of the congregation by his pleasant and affable manners and his zealous efforts in the cause of Christianity. He won the respect and esteem of the entire community by his estimable qualities of heart and mind. The deceased was born June 11th, 1848, in Bedford county, Pa., and was, therefore, at the time of his death, in the thirty-second year of his age.

Mr. Tomlinson occupied the pulpit of St. John's Lutheran church, in this city, one Sunday last summer, and so pleased the congregegation by his able discourse and pleasant address, that they tendered him an invitation to become their pastor, which he accepted, entering upon his duties as pastor on the first

REV. WM. H. EMERICK.

day of August, 1879. Since his advent here he has made countless friends by his pureness of life and character, and earnest efforts to diffuse the truths of Christianity in our midst. The deceased never married. Three brothers of the deceased are ministers, and another one died while preparing for that high calling. The funeral services were held at the residence of C. H. Stahler, at 1.20 o'clock this afternoon. The remains were taken on the 2.45 train to Bedford county, Pa., where they will be interred.

REV. WM. H. EMERICK.

BY REV. P. A. STROBEL.

This brother was born at West Camp, Ulster county, N. Y., February 7, 1806. Of his early life little can be stated beyond the fact that, when a young man, he made a profession of his faith in Christ, and became a member of the Dutch Reformed church. Being impressed that it was his duty to preach the Gospel, he commenced to prepare himself for his high calling by a course of private study under the Rev. Dr. Ostrander, of the Dutch Reformed church. Whilst pursuing his studies, he ex-

perienced a change in his theological views, and united with the Lutheran Church. He continued his studies under the direction of Rev. A. F. Rumpf, who was then pastor of the Lutheran church at West Camp, N. Y. Subsequently he went to Gettysburg, where he took a course of theology under Rev. S. S. Schmucker, D. D., and was licensed by the Maryland Synod in 1845.

In 1846 he received and accepted a call from Woodstock, Ulster county, N. Y.; and from that time his whole field of labor was within the bounds of the Hartwick Synod. He was ordained by this Synod, at its annual convention at Waterloo, N. Y., on the 7th of September, 1847; Rev. G. A. Lintner, D. D., preached the ordination sermon. From Woodstock, brother Emerick removed to Sharon, Schoharie county, N. Y. His connection with these two churches covers a period of eight or nine years. In both, he reported extensive revivals at various times, with many conversions and additions to the churches. From Sharon he removed to Athens, N. Y., where he found the church in rather a distracted condition. Here he spent three years, and during

that time he organized a small congregation and built a neat and comfortable church at Jacksonville, a small hamlet about ten miles west of Athens. From Athens he went to Livingston, Columbia county, N. Y., where he remained three years, preaching with much acceptance and success. A second call was sent to him from Woodstock, which he accepted; but, after a brief sojourn here, he went back to Livingston, and thence to West Camp. Here a second call came from Athens, which he accepted. At Athens he labored for several years, seemingly with much success, for it was claimed that there had been an extensive revival under his ministry, and many accessions to the church. From Athens he returned to Ulster county, and became pastor of a newly organized congregation, and built a small but comfortable church, which was called Pine Grove. This was his last pastoral charge. From this record it would appear that brother E. was much more of an itinerant than a settled pastor.

The natural endowments of brother Emerick were above mediocrity. His early educational advantages were very limited. His zeal and

earnestness compensated for many deficiencies. His powers of oratory were remarkable, and he preached at times with considerable force and eloquence. As a revivalist, he was quite successful, and many were awakened and brought into the church under his faithful presentation of divine truth. His methods were not always to be commended, and there was no doubt too much of the emotional connected with his protracted meetings; but it must be conceded that, amidst much that was objectionable, some permanent good resulted from them.

Brother Emerick was in the active ministry about twenty-six years. He was taken suddenly ill at the residence of his son, Benjamin, at West Camp, N. Y., and died on the 2d of January, 1876, having attained his 71st year. He was buried in the Lutheran cemetery at West Camp, by the side of his wife, on January 5, 1876. The Rev. Levi Schell preached an appropriate sermon, and was assisted in the services by the Rev. William Hull, of Hudson. The Hartwick Synod adopted a suitable tribute to his memory, in which it was said: "For whatever measure of good he was enabled to

accomplish, we record our gratitude to the Great Head of the Church, for the grace that made him an efficient laborer in the vineyard of the Lord. We would cherish a fond remembrance of all his virtues as a Christian and as a Christian minister, and devoutly pray that the influence of his example as an earnest and untiring preacher of the Gospel may leave its impress on all our hearts." His tombstone bears this appropriate motto: "He rests in hope of a glorious resurrection."

HISTORICAL SKETCHES.

ZION'S EVANGELICAL LUTHERAN CHURCH, ATHENS.

BY REV. WM. HULL, OF HUDSON, N. Y.

This church was founded in 1703, by a colony of Holland Lutherans, who settled in that vicinity. In 1727, three brothers, by the name of Van Loon, gave forty acres of land in perpetual lease to the society; a part for the support of a school-master, and part for the support of a minister, who was to be an adherent of the unaltered Augsburg Confession. The lawyer who drew the lease, not being a theologian, wrote the "*unalterable*" Augsburg Confession. By its provisions, the church was to pay a shilling a year to the donors and to their legal representatives, providing it was called for on a specified day; if not called for, it was not to be paid.

In 1784 the ground was leased in perpetuity to a number of parties, embracing village lots and agricultural lands; and it still yields an annual rental of two hundred and ten dollars to the church.

The records of the congregation for the first

eighty years of its existence are in the Dutch language. The congregation was served many years by pastors who also preached in Albany, and in 1798 they were served by Rev. Mr. Ernst, who lived in Hudson, and preached in Churchtown and Athens.

The first pastor who preached exclusively in the English language was Rev. Dr. Philip F. Mayer, who came in 1803, and remained four years, when he moved to Philadelphia, and remained there until the close of his ministry and his life. In his call, it was provided that he should exchange as frequently as practicable with Rev. Dr. Quitman, of Rhinebeck, so that the latter might preach to them in the Dutch language.

From 1808 until 1833 the congregation was supplied with preaching once a month, and often at longer intervals, by Rev. Dr. Quitman, Rev. Dr. Wackerhagen, Rev. Mr. Cole, and others; and their receipts, at twelve dollars and a half for a Sabbath service, are found among the papers of the church.

In 1833, Rev. Dr. G. A. Lintner sent Rev. Adolphus Rumph, who had studied theology with him at Schoharie, to serve the church at

Athens. In his letter of introduction of Rev. Mr. Rumph to them, he said that the young pastor was a good classical scholar, and that perhaps he might add teaching so as to secure a livelihood. Mr. Rumph was engaged by them, and from that time to this there has been an unbroken line of pastors.

In 1853, the old church was taken down and a substantial new brick structure erected, which equals in size, beauty and convenience, any other church edifice in the village. The congregation has had its fluctuations in prosperity. At the last meeting of Synod, seventy-five communicants were reported. Since then, as the fruit of a revival in the winter of 1876–7, forty-five new members have been added.

The following is a list of the pastors of the church from its organization to the present time, with the date at which they commenced their labors:

1703, Justus Falkner; 1704, John C. Leps; 1725, Wm. C. Berkenmeyer; 1783, Frederick A. Walberg; 1791, John F. Ernst; 1800, Frederick H. Quitman, D. D.; 1803, Philip F. Mayer, D. D.; 1833, Adolphus Rumph; 1837, Thomas Lape; 1845, Sylvander Curtis; 1848,

Matthew Waltermire; 1851, Augustus L. Bridgman; 1853, Isaac Kimball; 1855, William H. Emerick; 1858, William N. Scholl, D. D.; 1865, Henry Keller; 1866, William Hull; 1869, Philip A. Strobel; 1872, William H. Emerick; 1874, Sylvander Curtis; 1875 and 1876, Rev. W. E. Traver, present pastor.

Rev. W. C. Berkenmeyer, who served the church from 1725 to 1751 (when he died in his sixty-ninth year), resided at Athens (then called Loonenburg), and served the church at Albany in connection. His remains are buried under the church, and a large tablet in the vestibule contains an inscription to his memory

The church is located in what is known as the Upper Village, and the congregation is about equally divided between village and country.

BERNE CONGREGATION.

BY REV. J. R. SHOFFNER, PRESENT PASTOR.

In the absence of connected and well-kept records in regard to the establishment of the church at this place, Berne, Albany county,

N. Y., the date of the erection of the first church building, the first pastor or pastors, previous to the year about 1806 A. D., the times and dates of taking spiritual control of the congregation by the different pastors, and the order of their succession as pastors, from the organization until the year about 1827, we have to depend upon but very brief, and mainly disconnected records, and upon the memories of some of the oldest parishioners now living, viz., Christopher Warner and wife, Alexander Crownse, Peter C. Sand, Isaac Dietz, and William Zeh.

From the establishment of the church until about the year 1802 A. D., the records were kept in the German language, and reveal the fact that the pastors and the parishioners fulfilled their duty to their children, in having them brought into covenant relation to God and his church, by the seal of Holy Baptism.

Until the year 1827, catechisation and confirmation, the time-honored customs of the Lutheran Church, seem to have been well and properly observed by the pastors, as the ordinary means and way of increasing the membership of the church. It seems that in 1792

fifty-seven were confirmed; in 1793, Oct. 23d, fifty-five were confirmed, etc.; and even after the above date—1827—until the year 1846, during the entire pastorate of Rev. Adam Crownse, it was his custom to give applicants for membership a short and concise course of instruction on the doctrines of the Scripture, and of religious life, as held by our Church, previous to their admission to the Holy Altar.

After the year 1846, catechisation, in regular and connected way, was entirely abandoned for more than thirty years, when it was again restored as far as possible in 1877.

The original church building was a frame structure, about 40 by 45 or 50 feet in size, with galleries on three sides. The building stood by the side of the main road, about midway between Berne and East Berne, or "Philley," crowning a commanding eminence, from which position the beholder can see the winding course of Fox Creek for many miles, as its waters flow down through the valley to find a union with the Schoharie.

The old building, thus described and located as above, is spoken of as an old building as far

back as 1810 A. D., indicating, according to the statements of the aged parishioners now living, that it must have been erected as far back as 1780 A. D.

The church was built upon a tract of land deeded or given to the congregation for church purposes, by one Mr. Van Rensselaer, the patroon, at a very early day in the history of this vicinity; but, sad to say, the land has all been sold off in lots since the removal of the old church and the erection of the new, in sizes to suit purchasers, *and to meet the pressing wants of the congregation.*

The independent records of this church commence in the year 1790; previous to that date, the records must have been kept in connection with the records of the Guilderland congregation, as Berne seems to have been embraced in the Guilderland charge, from the organization here until several years after the erection of the present church edifice in 1835, and was served by the pastors who successively resided near, and ministered to the Guilderland church.

From the year 1814 to 1816, if not a longer period, there seems to have been a kind of

joint pastorate, and that the ministers were Revs. H. Moeller and Augustus Wackerhagen. This fact is apparent from some old receipts for salary, recorded and signed by Revs. Moeller and Wackerhagen alternately during the above years.

Previous to the year 1792, and in all probability several years after, it would appear from the title page of church records that one Rev. August Frederick Merer was pastor.

The joint pastorate may have commenced at an earlier date than 1814 to 1816, but Rev. Wackerhagen seems to have taken the pastorate in 1806, as many of the records are kept in his handwriting, showing that if a joint pastorate existed at that date, and after, that he was principal, and Rev. Moeller adjunct pastor.

In the latter part of 1816, or in 1817, one, Rev. L. Merkel, took the spiritual oversight, and ministered unto the congregation, preaching once in three weeks.

From the number of children baptized during his pastorate, we are induced to say that he must have been faithful to the Saviour's command to Peter: "Feed"—*i. e.*, shepherd—"my lambs." John xxi. 15.

Rev. Merkel continued his pastoral relation to this people until about August 12, 1827, when Rev. Adam Crownse, then quite a young man, was called to minister here and at Guilderland. The new pastor settled for a short time—not made known by the records—in Berne, and afterward moved to Guilderland, still holding his pastoral relation to the Berne congregation.

In the year 1835, the eighth year of Rev. Crownse's pastorate, the new brick church edifice was erected in Berne, in which the congregation now worship, removed about two and a half miles west of where the old wooden structure stood. On May the 31st, 1836, the new church was formally dedicated and consecrated to the worship of the Triune God, under the pastoral care of Pastor Crownse.

The officers of the church at the time of dedication were Messrs. Peter Sand, Christopher Engle, and Johannes Shafer, Trustees; Messrs. John Rossiter, James Leggett, and Frederick Joslin, Elders; Messrs. Christopher Warner, Alexander Crownse, Henry Zeh, and Peter C. Sand, Deacons.

Pastor Crownse continued his faithful min-

istrations to this congregation until the year 1846, A. D., a period of about nineteen years. He is remembered and is spoken of in a way showing much affection, by the aged citizens of the community, and especially by the faithful members who sat under his ministry, a few of whom are still living.

After the long union of pastor and people between Rev. C. and the membership of this church—a period of nineteen years—had been broken, the Rev. S. Curtis was called to pastoral relations over the people here. But few records appear upon the church-book during his ministry—not even the date of his assuming spiritual control, nor the day when the union of pastor and people was broken—hence we cannot tell just how long the present pastoral relation continued. We are told that it was during this short pastorate that the parsonage of this congregation was built; *no records show the fact, however.*

The last of the very few records made of his acts show that Rev. Curtis was here on the 11th of October, 1848. The people say, however, that his pastoral relation here was about three years.

Rev. Lambert Swackhamer took charge some time previous to the 29th of May, 1850, and, as the pastor, administered the Sacrament of the Lord's Supper to the people on the second Sabbath of June of the same year—1850. His last record stands December 2, 1855, making his pastoral relation a little more than five years.

During his ministry there were added to the membership 161 names, *principally* if not *entirely* by revival efforts.

On the first of June, 1856, Rev. A. P. Ludden became the pastor of the congregation, having been called from Virginia. He continued his ministry here until May 25th, 1867, a period of eleven years.

During the pastorate of Rev. Ludden, the congregation prospered greatly in the way of accessions to its membership; the entire number added to the church during the eleven years being 247. This was accomplished almost entirely through revival efforts. The spirit of liberality was also developed more than under former pastorates. A number of faithful witnesses remain, and continue steadfast to the faith, who testify to the zealous

efforts he made to strengthen the reign and kingdom of Christ in this community.

November the 1st, 1867, found the congregation sitting under the faithful and earnest ministry of Rev. James Lefler as their spiritual guide and pastor; and on about May 5th, 1875, his pastoral relation ceased—a period of more than seven years.

Under the ministry of Pastor Lefler, the St. John's church building in East Berne, or "Philley," was erected in the year 1873, and dedicated to God and consecrated to his worship, by proper services, on the 28th day of August, of the same year. Rev. J. H. Heck, pastor of the Lutheran churches in Schoharie and Central Bridge, preached the sermon on the occasion. This is a neat and convenient frame building, constructed in modern style, and speaks well for the noble little band of believers who carried this work forward to completion. At the time of this writing, there is no regular church organization in East Berne, but regular preaching and worship are held there every Sabbath, and the sacraments are regularly administered as at the mother church in Berne. This has been the case ever since the early part of 1877.

The first Trustees of East Berne Church are: Christopher Warner, Jacob H. Osterhout and Sanford Hilton, acting under charter obtained and recorded in county clerk's office, in Albany, on or about the 12th day of May, 1880.

Though Pastor Lefler did not witness, by *great* ingatherings to the church, the fruits of his efforts, yet he labored with earnestness and zeal, sowing beside all waters. He laid, by faithful and earnest presentation of Gospel truth, broad and deep foundations for future building.

In May, 1875, Rev. J. C. Brodführer took charge as the pastor, and labored faithfully and well for one year—until May, 1876. Pastor Brodführer began a good work—keeping a faithful record of official acts, and that of bringing the congregation back to the observance of the festivals of the church. These, for long years, had fallen into non-observance by the pastors of this congregation.

On the 17th of December, 1876, Rev. J. R. Shoffner, having received a call from this congregation, entered upon the pastoral relation. The congregation having been without the regular ministrations of the Gospel since the

early spring—previous to the administration of the Sacrament of the Altar—several days of services were held with a view to prepare the membership for that solemn service. The Spirit was manifest in this work. He owned his truth; and, after several weeks—during which time more than one hundred professed conversion—about ninety united with the church, and were catechised from Luther's Catechism after they united. Proper and continued efforts are being made to restore the custom of catechisation in the church, and they have to some extent succeeded.

Extensive improvements were made to the church and parsonage, in the summer of 1877, amounting as to expenditure to about $1800.

It can be truly said that the pastor of this church now has a neat and pleasant parsonage in which to dwell. About 120 additions have been made to the church during the present pastorate.

Two church colonies have grown out of this mother church: East Berne, St. John's church, an account of which is given above, and Gallupville, First English, an account of which will be found under that head. Two ministers

of the Gospel have gone out from us—this as their mother church—Revs. Levi Schell and Augustus Schultes.

A charter of this church was obtained and recorded in the Clerk's Office in Albany, in May, 1880. *Trustees*: Messrs. Sylvester Sand, David Ball and Peter Schoonmaker. The *Elders* are: Messrs. Alexander Crownse, William Zeh, Jacob M. Allen and Charles E. Dietz. The *Deacons* are: Messrs. Isaac Hungerford, Egbert S. Wright, Uriah G. Davis and Nicholas P. Sheldon. The present recognized membership is a little more than two hundred.

Berne, Albany Co., N. Y., December 6th, 1880.

ST. MATTHEW'S CHURCH, BREAKABEEN, SCHOHARIE CO., N. Y.

BY REV. P. A. STROBEL, FROM NOTES FURNISHED BY REV. IRA S. PORTER.

This church was organized on the 24th of November, 1843, and incorporated about a month later. The Rev. James Lefler was the first pastor. The following were amongst the corporate members: Philip Bergh, Samuel Mitchell, William Rickert, Barney Keyser,

Philip Shaeffer, John Freymyer, Henry C. Shaeffer, John B. Waldron, John Keyser, Abraham Bergh, Nicholas L. Mattice, Henry Preslau, Ambrose C. Rockafeller, P. W. Becker, and L. Mattice.

The following were chosen church officers: Elders—L. Mattice, Samuel Mattice, H. S. Shaeffer; Deacons—Philip Shaeffer, John Keyser, N. L. Mattice; Trustees—John B. Waldron, Philip Bergh, P. W. Becker; Treasurer—A. Bergh. John B. Waldron acted as Clerk, and the proceedings are duly recorded in the county clerk's office.

The following were the pastors from the organization of the church in 1843 to 1860: Revs. James Lefler, Adam Crownse, L. Sternberg, N. H. Cornell, and J. D. English.

Of the original officers, only Nicholas Mattice, a deacon, and P. W. Becker, a trustee, are now living. Of the original male members, only three are living—F. W. Becker, residing in New York, and Barney Keyser and Lawrence Mattice at Blenheim; but the two latter still attend the church at Breakabeen.

In January, 1861, the Rev. Henry Keller was chosen pastor. In the spring of the same

year the church severed its connection with the Middleburg church, and has remained a separate charge ever since. The Rev. Keller continued to be the pastor until November, 1862, when he was succeeded by Rev. A. L. Bridgman, who entered upon his duties May 28, 1863, and continued here five years.

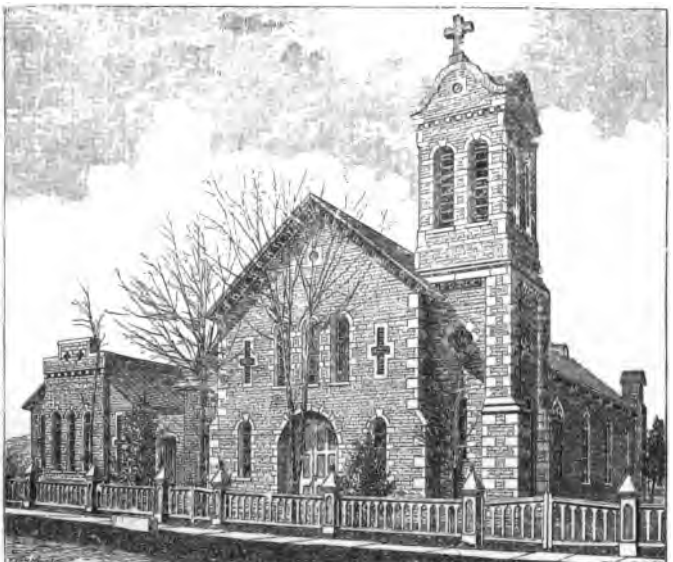
The Rev. Ira S. Porter, the present pastor, entered this field in April, 1869, and consequently has served the congregation about twelve years, a longer period than any of his predecessors. The church edifice, which was erected and dedicated in 1844, has since been very handsomely refitted, and is now one of the neatest and most attractive for its size in the Synod. There is connected with the church a convenient and comfortable parsonage. The relations between the pastor and his congregation are very cordial and satisfactory. The pastor is, in his usual quiet, modest way, discharging his duties with fidelity and earnestness, and the church enjoys peace and a good measure of prosperity. This church has the honor of having furnished to the ministry of our Synod one of its most talented and promising pastors, in the person of the late Albert Waldron.

MESSIAH CHURCH, FULTONHAM, SCHOHARIE CO., N. Y.

BY REV. P. A. STROBEL.

There had for many years been a union church at Fultonham, in which the pastors at Middleburg held stated services for the accommodation of the Lutherans residing in that neighborhood. No Lutheran congregation, however, was ever organized here until July 6, 1876. This was done through the judicious efforts of Rev. Ira S. Porter. About eighteen members united in the organization. A number have been added since. The officers elected were I. I. Feck and William Best, Elders; S. W. Bouck and W. Burget, Deacons; George Haines, Ralph Weidman, and A. Werley, Trustees.

The Hon. W. C. Bouck, an honored governor of the State of New York, often called "The honest Dutch Governor," was a member of the Lutheran church, and resided near Fultonham. When at home he was a constant and devout worshiper at the church in Fultonham, and also at Middleburg. Gov-



ST. MARK'S LUTHERAN CHURCH, CANAJOHARIE, N. Y.

ernor Bouck was the first Superintendent of the U. S. Sub-Treasury in New York city, during the administration of President Van Buren. He was a gentleman of the olden school—simple, but dignified and courteous in his manner; of unquestioned integrity and genuine but unostentatious piety.

The church at Fultonham is now a part of Rev. Porter's pastorate.

ENGLISH LUTHERAN CHURCH, CANAJOHARIE, N. Y.

FROM A SERMON BY REV. L. D. WELLS.

The earliest written records of our church that have come into my hands are from the pen of Dr. Scholl, than whom none other so justly deserves the name of foster-father of the English Lutheran church; and for his indefatigable labors, held in grateful remembrance, well may it be said of him: "Instant in season, out of season; watchful in all things, doing the work of an evangelist, making full proof of his ministry." Although beyond the years at which many would lay aside the armor of active employment, he has not yet finished his

course. Still in the field, earnest and effective; still keeping the faith, with the goal of victory but a little ways off. Oh, blessed reward laid up in heaven for the life-long workers in Christ's field! Oh, sparkling crown of righteousness that shall outshine the stars forever and ever!

The Doctor's records (personal) date back to the year 1840. For that year I find this entry: "First pastor, William Nace Scholl, preached first sermon May 3d, 1840; *i. e.*, first pastor of the renewed organization; for it is quite certain that twenty years earlier there had been the nucleus of a Lutheran Society, served by Dr. Miller. The first board of trustees was the following, viz.: Herman J. Ehle, Daniel Yerdon, Joseph White, George Goertner, jr., Jacob Anthony, D. W. Erwin, Livingston Spraker and J. W. Netterville. Of the nine, only two are living—Messrs. White and Erwin. Gone to give an account of their stewardship, and soon we'll follow. No election of elders or deacons," the Doctor writes, "till the early part of '43." No record of such an election till '47. Then I find, as elder George Farley, and as deacons, Joseph Saltzman and

Henry N. Keller. Of these, Mr. Saltzman is still living. On the record appears a statement to this effect: "Village church bought and removed, in the fall of '39, and occupied until September, '40. Then underwent thorough repairs, *i. e.*, the original frame building that once stood forty rods south-east of this site, on the towing path of the old canal, was purchased in the interest of the Lutheran church, moved to this place, and refitted for divine service." There is one present who can give you the name of the man* who headed the subscription with the largest sum, and others might mention his life-long devotion to Lutheranism.

The renovated church was dedicated on 28th of February, 1841. The dedicatory service was read, and the sermon preached, by the Rev. Dr. Lintner, of Schoharie, from Eph. ii. 19, 21. Dr. Lintner had preached the first sermon delivered in this building, twenty-three years previously. The record shows that Dr. Lintner's first ministration to the people here was in 1818, fifty-eight years ago, and that he conducted the first service in the then new union church building. Roop's village, as the

*George Goertner, who died December 10th, 1879.

place was then called, had but one church, used as a fort against the enemy (now there are six), and there continued to be but one until the year 1841.

The original church edifice was built in 1815 or '16. It is natural to suppose that prior to that time there must have been occasional services in private houses in German, if not in the English tongue. Our missing records would probably reveal the existence of a regular organization in Dr. Miller's day. The records we have indicate that Rev. George B. Miller, D. D., commenced labors here about the year 1818 or '19, preached seven or eight years; and from that time until the spring of of 1839, making an interval of twelve years, the Reformed Dutch occupied the ground, the Revs. Van Olinda and Wells preaching for both parties, as Dr. Miller had done before them.

Whatever organization the Lutherans might have had in Dr. Miller's time, was not in force at Dr. Scholl's coming. Regularity, system, growth and permanence seem first to have been established under the administration of the latter. As some of you can testify, the

doctor was in "labors more abundant" — a PASTOR in the fullest sense of the term. Almost literally in every house, he ceased not to teach and preach Jesus Christ. Though forbidden to do so, I will give you an extract from his letter: "I need not tell you of my preaching in the school houses about the country, getting amongst Americans, English and Germans, Scotch, Irish, good and bad; baptizing children in a room where there was a pig-pen; lights and shades, heavy burdens, discouragements and encouragements, never forsaken; Testaments, books and Bibles distributed amongst Sunday-school children; good teachers; women taking part in the prayer-meetings held from house to house."

Dr. Scholl resigned the charge of the congregation in August, 1850, and there was a vacancy until March 17, 1851, when the Rev. F. W. Brauns became pastor, and continued until April 1st, 1852. Mr. Brauns is now in the Presbyterian ministry, and resides at Niagara Falls, though disqualifed for active service by almost total blindness. He was succeeded about the 1st of January, 1853, by the Rev. Reuben Dederick, whose ministry

covered a period of about five years. The 4th of April, 1858, appears on the calendar as a day of spiritual reaping and of harvest joy for Mr. Dederick. Some fifteen or more adults were by him confirmed and received upon profession of faith; undoubtedly a precious Easter Sabbath to both pastor and people.

Next came the Rev. C. S. Hersh, with a pastorate of only one year. Going South for his health, he died soon after in the city of Baltimore.

Following Hersh, was Rev. L. Hippee, whose home was amongst you for about seven years. The minutes of 1866, the year that brother Hippee left the field, show a membership of ninety.

His successor was Rev. Luckenback, whose stay was less than two years, and then came a vacancy of about the same duration. In the interim, the old edifice, endeared by many fond and sacred recollections, was torn down, and the present structure reared in its place under the wise and efficient supervision of the building committee, viz.: Messrs. W. Wagner, B. Smith, H. Nellis, L. Spraker, and D. S. Reed. The church and chapel were finished and fur-

nished at a cost of $15,000. The new church was set apart on the 10th of August, 1870, to its sacred uses; and very appropriately Dr. Lintner, an aged veteran, ripening for his heavenly rest, who had delivered the first discourse in the old building near the canal fifty-two years previous, and the dedication sermon following the removal and repairs twenty-nine years previously, again officiated, and preached from 1 Peter ii. 5: "Ye also as lively (living) stones are built up," etc., etc.

As the pastor prospective, your speaker was present at the re-dedication, and on the first Sabbath in November, I occupied this desk as the pastor in charge. On the 28th of the next month, I was regularly installed by the President of Synod, Rev. V. F. Bolton; and from that time to this, by the blessing of God, I have continued (as Ezra said), "on the work of this wall, and yet it is not finished"—not finished so long as saints are to be built up in their holy faith, and sinners converted from the error of their ways. God has graciously owned his word, and imparted his blessing. Eighty have been added to this flock; sixty of the number by a profession of their faith. The

cloud of divine glory has hovered over this temple as well as the former. None of us, I trust, will readily forget the winter of 1871. It seems to me impossible to forget that first Easter Sabbath, April 9th, when pastor and people together chanted in soul the words of David: "How amiable are thy tabernacles, O Lord of hosts;" "Blessed are they that dwell in thy house; they will be still praising thee." On this Easter we were permitted to welcome to our fold thirty-one. Twenty-six for the first time professed their allegiance to Christ by receiving the Holy Sacrament.*

"May the glory of this latter house exceed the glory of the former. May this be the place to which many souls shall flee for refuge, safety, and peace in Jesus,—hiding there in the clefts of the Rock. Here may it be said of many, 'Who are these that fly as a cloud, and as the doves to their windows?'" Comparing the present with the past, the status of the

*Since this sermon was preached, Nov. 5, 1876, the Rev. L. D. Wells has continued the efficient and acceptable pastor of this church. The additions to the church in the meantime have been twenty-four, making the total membership 115.—*Note by Editor.*

church as it now is with its humbler surroundings and feebler existence of thirty-nine years; remembering that then it was simply missionary ground, and at one time its very existence threatened by an embarrassing debt; realizing, I say, our improved condition in various particulars, there may be those ready to say: "Surely the Lord hath given enlargement and strength to Zion."

ZION'S CHURCH, COBLESKILL, N. Y.

BY REV. P. A. STROBEL.

There seem to be no authentic records from which to determine definitely at what time the country in and around Cobleskill was first colonized. Perhaps not many years after the settlement of Schoharie, and by the same class of German Lutherans from the Palatinate. It is very probable that the German emigrants did not confine themselves to the valley and hills of the Schoharie, but gradually spread themselves over the valley and hills of the Cobleskill. It is to be presumed, too, that, like their brethren at Schoharie, they were for many years without a pastor, and that, like them,

they met in private houses at stated times for worship, some pious layman conducting the services, which were probably very simple, consisting of singing the grand old German hymns, prayer, and reading suitable books of devotion. Thus they mutually encouraged and edified each other, waiting patiently and trustingly until God should send them a pastor.

If the records were at hand, they would probably show that the people of Cobleskill had passed through similar perils and sufferings with their brethren in other parts of Schoharie county during the French and Indian wars, and that in the great struggle for American Independence they had been loyal to the cause of freedom, and had borne themselves in all those dark days like men and Christian patriots.

It is known that the settlement of the town of New Durlach, lying several miles north of Cobleskill, was made not later than 1754, and that of Cobleskill several years earlier. The Lutheran congregations in these two towns seem at that time to have been one, but the date of the organization is not known. Subse-

quently, that part of the congregation residing in New Durlach (now Sharon), was divided, and a new organization was formed, called New Rhinebeck—these three settlements, or congregations, forming a sort of church union or pastorate.

There is reason to believe that soon after Pastor Sommer's settlement at Schoharie, in 1743, he began, with his usual zeal and diligence, to turn his attention to the neighboring German settlements, and that he visited, amongst others, those of New Durlach and Cobleskill. The congregations at these places were perhaps regularly organized about the year 1754 or '55. It is a matter of record that Pastor Sommer preached at Cobleskill on the 3d of March, 1758, and administered the Lord's Supper to the Lutherans at this place. It may therefore be assumed that on other occasions the congregation may have enjoyed the services of Pastor Sommer, and that the pastors who succeeded him at Schoharie continued to preach to the congregation at Cobleskill, and to minister to their spiritual wants.

Up to 1789, the Lutherans at New Durlach (Sharon) and Cobleskill constituted one con-

gregation, under the title of "The Lutheran congregation of Cobleskill and New Durlach." In this same year (1789) Pastor Sommer and others conveyed one hundred and fifty acres in fee simple to three persons as trustees, "for the common use and benefit of said Lutheran congregation." At this time Rev. Sommer had settled in New Durlach (Sharon), but he was then eighty years old, and it is not likely that he performed any regular or very active pastoral work.

On the first of January, 1794, five years after the execution of this deed, the organization of a separate congregation was effected at Cobleskill. Almost immediately after the new congregation was formed, a few earnest, self-denying Christians at Cobleskill resolved to erect a house of worship. The important question arose—how shall the means be raised to meet the expense of such an undertaking? It was only eleven years after the close of the Revolutionary War. The people throughout the country had come out of that memorable struggle very much impoverished. Money was scarce and almost worthless. But, undaunted by difficulties, a few noble spirits

determined, by divine help, to build a church. The times and circumstances were certainly very discouraging, but they were men of more than ordinary fortitude. With their own hands they made the brick, hewed the timber, prepared all the materials, and thus made ready for the execution of their pious purpose. The site selected was a knoll in the center of the village of Cobleskill, on the public road that led to Albany, and commanding a beautiful view of the surrounding country. The corner-stone having been laid with the usual ceremonies, these devoted men, encouraged and aided by their equally devoted wives and daughters, went to work patiently and perseveringly until their sacred task was done, and the church stood forth in all its noble proportions, a monument of the zeal and piety of the builders. As has been intimated, this church was of brick, about forty feet square, with galleries on three sides, surmounted by a massive tower, on which the year 1794 (the time of its erection) was marked with antique iron figures. Pastor Sommer was still living in the town of Sharon, but it is presumed he was too feeble to be present at its dedication.

There were only thirteen families who took an active part in the erection of this edifice. To perpetuate their memories, and to honor them for their noble work, thirteen square stones were inserted in the front wall of the church. Unfortunately, when this venerable building was taken down, these stones seemed to have been thoughtlessly thrown aside, which was certainly a great oversight. The names of these familes have, however, not been forgotten, and it is with great pleasure that they are now (through the courtesy of Rev. G. W. Hemperly) presented to the reader. They were David Lawyer, Nicholas Warner, Peter Snyder, George Mann, Lawrence Lawyer, Lambert Lawyer, David Bouck, Peter Shaver, John Shaver, Judge Henry Shaver, Henry Borst, Henry Shaver (not the Judge), and John von Dreeser. The descendants of these noble men are now amongst the most prominent and respected citizens of Cobleskill and the adjacent country.

For nearly three generations that old brick church stood in the midst of the village of Cobleskill a silent yet eloquent monitor; reminding the passer-by of the faith, the zeal

and the heroic self-denial of the men who reared it, and witnessing with a silent eloquence for God and for the truth, as taught by our Evangelical Lutheran Church. Amidst the decay of generations, the mutations and revolutions which have marked the history of the Church and the world; amidst the fluctuations which have characterized other denominations; amidst the defections of some who sought to spread schism and discord in the bosom of the Church; amidst the uncharitable efforts of other denominations to subvert and supplant the Church—that venerable temple stood with its glory undimmed.

If, as has been suggested, the pastor who was settled at Schoharie served the church at Cobleskill, then this church had as its pastor, after Pastor Sommer, Rev. Anthony T. Braun, from 1791 to 1794, and it was, perhaps, during his ministry that the church was built. Then came Rev. F. H. Quitman, from 1795 to 1798. In 1799, Rev. A. T. Braun was recalled to the Schoharie charge, and remained until 1801, serving, it is supposed, the Cobleskill church at the same time. The church at Schoharie was vacant from 1801 to 1805, and it is pre-

sumed this was likewise true of Cobleskill. The Rev. Augustus Wackerhagen settled at Schoharie in 1805, and was pastor until 1815. It is known that he supplied the church at Cobleskill, and was in all probability its pastor during the ten years that he remained at Schoharie.

Up to the year 1808, the congregation at Cobleskill had held some land in common with the congregations at Sharon (or New Durlach) and New Rhinebeck. In this year—1808—the congregation at Cobleskill obtained a separate act of incorporation. At this time, the one hundred and fifty acres of land, deeded to the *Lutheran Congregation at New Durlach and Cobleskill*, in 1789, by Rev. Sommer and others, were divided, "the Cobleskill church taking fifty acres in severalty, New Durlach (Sharon) and Rhinebeck retaining the residue in common."

The Rev. John Molther succeeded Rev. A. Wackerhagen at Schoharie in 1816, remaining until 1818. It is presumed he also supplied the Cobleskill church at the same time.

In the year 1819, the Rev. G. A. Lintner was called to the Schoharie pastorate. He took

the Cobleskill church under his care, and preached statedly, and with great acceptance and usefulness, until 1834, a period of fifteen years. The data are not at hand to show the condition and progress of the church under Dr. Lintner's care, prior to the year 1832. At that time he reported 30 confirmations and 250 communicants; for the year 1833, 82 confirmations and 282 members; showing that up to this time the congregation was in a healthy and prosperous condition.

The Rev. Wm. H. Watson was Dr. Lintner's successor. He hailed from Herkimer county. Up to 1833, he had been identified with the open-communion Baptists. He was introduced to the Hartwick Synod in 1833 by the Rev. P. Wieting, then residing in Herkimer county. Mr. Watson was licensed by the Hartwick Synod at a special session held at Schoharie, on the 6th of March, 1833. His license was renewed at Dansville, in September of the same year. In 1834, he became pastor at Cobleskill, and was ordained the same year at Guilderland. Mr. Watson remained at Cobleskill until 1844, a period of about ten years, preaching also a part of the time at

Carlisle, and also at Richmondville. His ministry was by no means barren of results. In 1835, he reported ninety accessions to the churches under his care, and a membership of 390. In 1840, he reported fifty-eight additions. The pecuniary contributions to home and foreign missions, to education, and the other benevolent operations of the Church, show that he had educated his people to a fair standard of liberality.

An event occurred at Cobleskill, in 1837, during the ministry of Pastor Watson, which deserves to be chronicled. It is true it is only incidentally connected with his ministry; yet it is a feature in the history of the Cobleskill church which may be appropriately recorded here, especially in view of its intrinsic importance and its great influence upon the cause of foreign missions in the Lutheran Church, not only in the State of New York, but throughout the United States. Reference is had to the organization at Cobleskill, in 1837, of the "Female Association of Hartwick Synod," composed of the wives of ministers and other Christian women within the bounds of Hartwick Synod. The Synod held its convention

this year at Cobleskill. The object of this association was to educate missionaries for the foreign field. Prominent in this movement were Mrs. Senderling, Mrs. Adam Crownse, Mrs. Lintner, Mrs. Watson, and other wives of clergymen, besides many ladies of Cobleskill —conspicuously, the venerable Mrs. Peter Shaeffer, long known and honored as "Aunty Shaeffer," for her many Christian virtues and her unfaltering devotion to her Church and to Christ. This was the first female missionary association ever organized in the Lutheran Church in the United States; and it has the honor, as stated in the historical address, of having sent to the foreign mission in Guntoor the first missionary ever *educated* in the Lutheran Church in this country. That missionary was the Rev. Walter Gunn.

In 1843 the congregations of Sharon, New Rhinebeck, Richmondville and COBLESKILL constituted one pastoral charge, and called the Rev. James Fenner as their pastor. This gentleman had been a minister of the Methodist Episcopal Church, but had united with the Hartwick Synod in 1842. He continued in this field until early in 1844.

The Rev. James Lefler served the Cobleskill charge in 1844–45. Whilst here he was assisted in a meeting by Rev. Walter Gunn, which resulted in many conversions and additions to the church.

The Rev. A. L. Bridgman was called to this same charge in 1845. He was then a licentiate, but was ordained at Schaghticoke in 1845. Mr. Bridgman resigned after two years faithful service.*

The Rev. M. J. Stover succeeded Rev. Bridgman in 1846. At this time Cobleskill, Richmondville, Sharon and New Rhinebeck still constituted one pastorate. In 1847, however, the pastorate was divided. New Rhinebeck and Sharon formed a separate charge and called Rev. W. H. Emerick as their pastor, the Rev. Stover retaining Cobleskill and Richmondville. The Rev. Stover served these two churches faithfully and acceptably until April, 1852, when he removed to Tribes Hill. During Bro. Stover's stay at Cobleskill he was successful in liquidating a debt of $700, due by that church, and he did much besides to

* In the year 1846 the church was remodeled, and ededicated by Dr. Lintner on the 18th of February.

promote its prosperity. Bro. Stover also had a revival during his ministry, resulting in many valuable additions; and the families who came in at this time represented property estimated at $100,000.

The Rev. S. Curtis succeeded Rev. Stover, and entered upon his pastoral work about the first of May, 1852. The labors of Bro. Curtis, during the first year of his ministry, seem to have been crowned with signal success. There was a most remarkable revival, resulting in the reported conversion of eighty-six persons. He admitted to the church fifty-eight by confirmation and eight by letter, making sixty-six, amongst them some of the most prominent and influential citizens of Cobleskill, many of whom are amongst the leading church members to-day. Mr. Curtis resigned in 1854, and removed to Stone Arabia.

The Rev. P. A. Strobel, a member of the Synod of South Carolina, accepted a call from Cobleskill, and entered upon his pastoral duties early in October, 1855. In the latter part of the same month he was installed. The Rev. Dr. Lintner preached the sermon, Rev. J. R. Keyser gave the charge to the pastor,

and the Rev. W. D. Strobel, D. D., the charge to the congregation. The Rev. P. Wieting and other Lutheran clergymen were present. Mr. Strobel remained at Cobleskill until the spring of 1858, when he accepted a call at Lockport. During his ministry at Cobleskill, there were only about a dozen members added to the Church. He induced the congregation to sell the old parsonage (a very unsuitable building for a pastor's residence), and to buy a larger and more commodious one. The difference between the price of the old and new parsonage was $450, which the congregation very promptly subscribed and paid. During his stay at Cobleskill, Mr. Strobel succeeded in effecting a union between the Franckean and Hartwick congregations at Richmondville, which was a part of his charge; and as a result the church at that place was thoroughly repaired, a spire added to it, and the whole refitted in a manner very creditable to the united congregation.

The Rev. Henry Keller succeeded Rev. Strobel about the 1st of October, 1858, and sustained the pastoral relation for two years. During the first year of his ministry, there was

"a precious work of grace," and forty-six members were added to the church. Not the least interesting and important event, especially to the young pastor himself, during his stay at Cobleskill, was his marriage with Miss Josephine Courter, the eldest daughter of the Hon. Charles Courter, one of the leading citizens of the community, and one of the most prominent and influential members of the church. Brother Keller made a good record at Cobleskill.

The Rev. Ira S. Porter assumed the pastoral charge of Cobleskill (in connection with Richmondville) on the 1st of April, 1861, and sustained the pastoral relation until the spring of 1867. This covered the period of our civil war. It was a time of great political excitement, which affected unfavorably all the religious interests of the country. Very few congregations escaped the contentions incident upon such a fearful internecine struggle. Party feeling, as all know, ran very high everywhere. Many congregations were rent by bitter animosities, and not a few were almost entirely destroyed. It was doing a good work on the part of brother Porter, by pursuing a prudent

and conservative course, to secure, under the circumstances, peace in his congregation and a large measure of prosperity, whilst so many others were divided and very much weakened. Brother Porter left here, if not the record of great achievements, at least that of an earnest, faithful and devoted pastor.

The Rev. A. P. Ludden succeeded Rev. Porter, and commenced his pastoral duties on the 1st of June, 1867. He was installed on the 11th of July. The Rev. Dr. Lintner preached the sermon, Rev. E. Belfour gave the charge to the congregation, and Rev. P. A. Strobel the charge to the pastor. Very soon after he entered upon his work, steps were taken to build a new church. In this measure the pastor was seconded by such leading men in the church as Charles Courter, Herman Becker, Abraham Shutt, Japhet Kromer, John Brown, Josiah Borst, H. L. Russell, A. Lawyer, Peter Swartz, Dr. L. Fox, H. Overpaugh, A. Snyder, and others—and many prominent citizens not members of the church, notably Peter Lawyer, Hon. Henry Smith, of Cobleskill, and Mr. Jacob Russell, of New York (the two latter giving $500 each), and others, all of whom

made very liberal contributions towards the erection of the new edifice. The corner-stone of the church was laid by the pastor on the 21st of August, in the presence of a very large audience. Appropriate addresses were delivered by the Rev. H. Keller and Rev. P. A. Strobel, two of the former pastors.

This measure of building a new church had become a necessity. It was found that the "old brick church," which for two-thirds of a century had served successive generations as a place of worship, had become too small, and in its architecture it was not in keeping with the modern style of church edifices. Besides, the extension of the Albany and Susquehanna Railroad to Cobleskill, and beyond it, was rapidly developing the place, so that, from being a small isolated village of about four hundred inhabitants, it was growing into a handsome and thrifty town, with an increasing population of intelligent, enterprising citizens, and promising to become a very important commercial centre for a large extent of country. Hence a new church, more capacious and more modern in its style of architecture, was much needed to meet this new condition

of things. The sequel shows the wisdom and foresight of this movement. To-day Coblesskill is a town of no small dimensions and importance. Its population now numbers thousands, where it once had only hundreds. It would be difficult to find anywhere a town of its size containing a greater number of capacious and elegant stores and public buildings, or a greater number of beautiful and attractive private residences, with well-kept lawns and gardens; or where there is any larger proportion of intelligence, refinement and moral worth, or more business enterprise amongst the citizens.

Not a few thought it was perhaps a mistake that the new church was not built on the site of the old one, which was much more central and far more eligible in every respect than the one on which the new church is located. It would have been well, too, if in building the new church the memorial stones, which had been placed in the front wall of the old church to perpetuate the memory of its builders, had been transferred to the new church, that there they might continue to bear their voiceless yet impressive testimony to the untiring zeal and

the pious devotion of the honored few who, amidst much toil and sacrifice, had reared that venerable "old brick church."

The work of erecting the new edifice was prosecuted with vigor under the direction of Mr. Charles Courter, who gave much of his time and very liberally of his means towards the prosecution of this enterprise. The new church was dedicated on the 1st day of July, 1868. The dedication sermon was preached by the Rev. F. W. Conrad, D. D., in the morning. The liturgical services were performed by Rev. G. A. Lintner, D. D. The Rev. S. P. Sprecher, of Albany, preached in the evening. Amongst the visiting ministers present were Revs. L. Schell, H. Keller, A. N. Daniels, M. J. Stover, J. R. Sikes, I. S. Porter, and P. Wieting. The church is of brick, 50 by 93 feet, with a spire of 160 feet. There is a capacious basement for Sunday-school and other purposes. The audience room is handsomely furnished. The ceilings are beautifully ornamented. There is a commodious semi-circular gallery, and behind the pulpit a large and fine-toned organ, costing perhaps $1,000 —the whole a monument to the zeal, the liber-

ality and refined taste of the congregation. The entire cost of this edifice, which is one of the finest Lutheran churches in the State, was $36,000. On the day of the dedication, contributions were made toward the building of the church, amounting to $10,000, of which the Hon. Charles Courter gave $4,000. It should be mentioned to the credit of the ladies of the Cobleskill church that, with their usual energy and skill, they raised, by means of a fair and in other ways, a very handsome sum of money, which was expended in furnishing the new church.

During the winter of 1869, Rev. Ludden reported an extensive revival of religion, resulting in the addition of nearly one hundred members to the church. He served the church with his usual zeal and fidelity until October, 1871, when he resigned.

After the retirement of Rev. Ludden, the church was without a regular pastor for two years, but had the services of Rev. Patterson, a Baptist preacher, at that time Principal of the Warnerville Seminary. Calls had been extended to a number of prominent Lutheran ministers, but these calls had been declined.

Eventually, the Rev. C. P. Whitecar became pastor; but some difficulties having arisen, his connection with the church was of very short continuance.

The Rev. Sylvanus Stall assumed the pastoral charge of Cobleskill on the 7th of June, 1874. It will perhaps be best to give his own statement of his labors here from June 7, 1874, to February 8, 1877, at which latter period he resigned. He says: "The summary of my work during my pastorate at Cobleskill is as follows: Received into the church by confirmation 30, by certificate 12, by baptism 32; total additions 74; membership when I took charge, 139; number of membership when I left, 206; baptisms—infants 17, adults 32; marriages, 11; funerals, 20. Contributions—Foreign Missions, $130.93; Home Missions, $77; Beneficiary Education, $39; local objects, $2196.84; General Synod fund, $10; Synodical Treasury, $29.42; general benevolence, $186.86. Contributions of Sunday-school, $167; Sunday-school scholars in 1874, 130; in 1877, 200; officers and teachers, 25. When I took charge, the church debt aggregated something over $23,000, and by

the time the final settlement was effected it amounted to near $25,000. Of this amount I raised a little more than $19,000, Mr. Charles Courter donating about $14,000. My pastorate was in every respect a pleasant one, and I remember that people with the kindest of feelings."

Shortly after the resignation of Rev. Stall, the congregation secured the services of Rev. G. W. Hemperly. He found the church still embarrassed with considerable debt (something over $7000); the congregation was rather despondent, and the pastor felt himself hampered in all his work. Nevertheless, he was not discourged, and determined to make the best of the situation, laboring on patiently and trustingly, and hoping that the day of deliverance from financial difficulty might soon come. In about a year after he entered upon his labors, the church met with a very severe blow in the death of Mr. Charles Courter, one of its most active, energetic and liberal-minded members. It was no doubt his purpose to do much more toward freeing the church of its indebtedness, and he would have made a large contribution toward it if his life

had been spared. His death cast a gloom over the community, and the church was deeply afflicted by his sudden cutting off. But the church, though "cast down," was "not in despair." When this human prop was removed, the church cast herself upon her Great Head, and, looking to him for direction and grace, determined to liquidate the debt. Some few months after Mr. Courter's death, the pastor, aided by the Rev. Edwin Potter, went earnestly to work, and by one united, vigorous effort, the amount necessary to pay the church debt was generously and with a commendable promptitude subscribed.

Thus one serious impediment to the prosperity of the church and the success of the pastor was removed. No congregation in the bounds of the Synod, in proportion to their numbers and wealth, have contributed so liberally and freely of their substance to the building of a church and the liquidation of their church debt. They have given of their substance freely, not only according to their ability, but in some cases even beyond it. God will certainly bless a congregation that thus honor him by consecrating their worldly goods to the building up of his kingdom.

The Rev. Hemperly is discharging his duties as pastor noiselessly, but faithfully and efficiently. This church has been and is still exerting a marked influence upon the moral and religious interests of the community. No church has a better record as to its past history, and with united consecration to Christ, on behalf of the pastor and its people, there is before it a future of great usefulness, in which no one will rejoice more heartily than the writer of this sketch.

ST. PETER'S (NEW RHINEBECK), SCHOHARIE COUNTY, N. Y.

BY REV. P. A. STROBEL.

This church is located in the town of Sharon (formerly New Durlach), and was originally a part of St. John's church in the same town, and, with St. John's and Cobleskill, made one pastorate. Up to 1789, the congregation was known as "the Lutheran congregation of Cobleskill and New Durlach." Subsequently, St. Peter's, or New Rhinebeck, was organized by a division of the St. John's congregation. This division occurred about the year 1796.

In the year 1798, the church edifice at New Rhinebeck was built. In 1799, the new congregation was incorporated under the State statute of 1784, by the name of "The Ministers and Trustees of the Lutheran Church in New Rhinebeck." The branch of the congregation which worshiped at New Durlach was incorporated in 1808, by the name of the "Trustees of the Evangelical Lutheran Church of St. John's, at Durlach, Sharon." The remaining part of the original Lutheran church of Cobleskill and New Durlach was about the same time incorporated as a separate church at Cobleskill. In 1808, the one hundred and fifty acres of land donated in 1789 to these congregations, by pastor Sommer and others, were divided; Cobleskill taking fifty acres, and the other one hundred acres were held jointly by the congregations of St. John's, in Sharon, and St. Peter's, or New Rhinebeck. These two congregations were for many years served by the same pastor, and their history is identical.

For some years prior to 1805, they had as their pastor the Rev. Mr. Labach, of the Reformed Dutch Church. In 1805, the Rev.

Henry Moeller, a Lutheran minister, was called, who served them faithfully until 1822, The Rev. Adam Crownse succeeded him, and ministered to the New Rhinebeck and Sharon churches until 1828. The Rev. Philip Wieting became pastor in 1828, and served until 1833. when his call was renewed for ten years. Mr. Wieting remained in charge of the congregation, holding possession of the churches and of the parsonage (which was located near the New Rhinebeck church), until the latter part of 1844, when he was dispossessed by a decree of the Court of Chancery of the State of New York, in an action brought against him and others, by Philip Kniskern and others, on behalf of St. John's and St. Peter's churches. Upon the removal of Mr. Wieting, the Rev. J. Fenner was pastor of St. Peter's, or New Rhinebeck, in connection with Cobleskill and other churches. His stay was very brief. Subsequently this church was served successively by Rev. A. L. Bridgman and the Rev. M. J. Stover, in connection with the churches named above, until 1847, when St. Peter's and St. John's formed a separate charge. The Rev. W. H. Emerick became pastor of this

newly-organized charge in 1848, serving until 1855. For the last year of his ministry he did not preach at St. Peter's (New Rhinebeck), some misunderstanding having occurred between him and this congregation. From this time the New Rhinebeck (St. Peter's) congregation seems to have had no regular pastor. For several years they had the services of Dr. Lintner every two weeks—the doctor then residing at Schoharie, some thirteen miles away. Gradually all supplies ceased, and the members of St. Peter's united with other congregations, the whole organization being disbanded. The venerable old church still stands. Its antiquated appearance brings up the memory of its builders—men of faith and prayer and earnest devotion. Amongst them were the Kniskerns, the Empies, the Russells, the Strobecks, the Frances, and others, many of whose descendants are amongst the leading citizens of the community.

The congregation of St. Peter's, or New Rhinebeck, is invested with peculiar interest, because, with St. John's in Sharon, it became involved in one of the most important litigations which had for many years come before

the civil courts in the State of New York. It has been stated that, in 1833, the Rev. Philip Wieting, having served New Rhinebeck and Sharon for five years, had his call renewed for ten years. This would have made him pastor until 1843, and have given him a tenure for that time to the use of the parsonage and the hundred acres of land attached to it. In 1837, four years after this new contract was entered into, Mr. Wieting, in connection with several other Lutheran ministers, withdrew from the Hartwick Synod, and organized the Franckean Synod. This latter body adopted a constitution and a confession of faith in which the Augsburg Confession was virtually repudiated. The majority of the congregation at New Rhinebeck, including a majority of the trustees and other officers, were in sympathy with Mr. Wieting in the organization of the new Synod. Being thus in the majority, Mr. Wieting and his confederates in the New Rhinebeck and St. John's congregations determined to hold the church property to the exclusion of the minority, who still adhered to the Hartwick Synod and the Confessions of the Lutheran Church. To test this question as to the

legal ownership of the church property, a suit was brought in the Court of Chancery by Philip Kniskern and others, representing the minority, against Philip Wieting and others. The bill was filed before the chancellor on the 23d day of May, 1839. This case was before the court until 1844, when a decision was rendered by the Hon. Lewis H. Sandford, vice chancellor. The opinion was delivered on July 17th, 1844, and was entitled "Opinion upon charitable uses, for religious tenets; the Augsburg Confession of Faith, as the Creed of the Lutheran Church, and the departures therefrom in the Declaration of Faith of the Franckean Synod." This opinion of Chancellor Sandford is a very lengthy one, and is certainly one of the clearest and ablest expositions of the law, as it relates to the questions at issue, that has ever been delivered. The main points in this decision were as follows: 1. That the churches at Sharon and New Rhinebeck were Lutheran churches, and that they were built for the promulgation of the doctrines of the Lutheran Church, as taught in the Augsburg Confession. That the trustees held the church property in trust for the pur-

pose of having certain religious tenets taught and upheld; and that the use of these churches and the property attached for the propagation of religious tenets at variance with the Augsburg Confession, was a breach of trust. 2. That the Rev. Philip Wieting and others, defendants in this suit, had repudiated the Augsburg Confession, and had published another confession of faith differing essentially from the Augsburg Confession in some of its most fundamental and vital doctrines; and therefore had forfeited all right to the possession and use of the property.

The Chancellor entered into a very elaborate and learned discussion to show wherein Mr. Wieting and the Franckean Synod in their declaration of faith had departed from the tenets of the Lutheran Church, as taught in the Augsburg Confession. In this discussion he exhibited a nice discrimination of theological questions, and a measure of learning and knowledge of ecclesiastical history, which would be creditable to our most astute theologians.

One of the conclusions of the Chancellor, after having heard all the testimony and able

counsel on both sides, is stated thus; "The complainants have, therefore, in my opinion, established that the defendants have adopted a rule or standard of faith which is different from the Augsburg Confession of Faith and the other standards of faith and doctrine of the Evangelical Lutheran Church, as held and maintained by the founders of the two churches in controversy; and that they have diverted the churches and church property from the purposes and objects for which they were erected and bestowed, and perverted them to the preaching, teaching and support of an essentially different faith and doctrine, in violation of their duty as trustees of that property and those edifices."

In sustaining this decision, the Chancellor laid down these general principles:

"The courts in their jurisdiction over these religious trusts do not interfere with the right which every man has to interpret the Word of God according to his view of its plain import. They fetter no man's conscience; they bind no one to the dogmas of a creed, ancient or modern. The defendants, by the decree which I am required to make, are not restrained from

believing or rejecting as much or as little of the Augsburg Confession of Faith as they deem reasonable or proper. If they consider it antiquated, obsolete, or contrary to Scripture, they are entirely at liberty to preach and to hear accordingly. But the law does not permit them to use the poperty of others to sustain their views. They are trustees of this fund, and neither justice nor honesty will tolerate them in taking the fund given by others (their ancestors, it may be, but given for the support of the doctrines of that Confession), and using it to attack and destroy those doctrines."

The Chancellor closes thus: "There must be a decree removing from the office of trustees the defendants, who held that office when this bill was filed, declaring that their offices are vacant and that the complainant, Marcus Brown, is a trustee of St. John's Church at Durlach. There must be a new appointment of trustees, and the defendants and their successors, and those claiming under them in the respective churches, must deliver up to Brown and the new trustees all the real and personal estate of the two churches, and

the books, papers and records of the same. And they are to account for the rents, income and profits of the property since the commencement of this suit. The defendants must be perpetually enjoined from interfering with the property except in accordance with the decree, and from using or appropriating it for any other purpose."

"The decree will declare that the temporalities in question are held by the two corporations in trust for the support of Divine worship by an Evangelical Lutheran Church, and for the teaching of the doctrines of the Augsburg Confession of Faith, and such other standards as were held and recognized by the Lutheran Church in this country in the year 1799, and in connection with the Hartwick Synod of the Evangelical Lutheran Church, with such other provisions on this subject as will carry out the decision of the Court. The defendants must be charged with the costs of the suit."

Under this decree the churches of St. John in Sharon (or Durlach) and St. Peter or New Rhinebeck, with the parsonage, lands, books, etc., were surrendered by Rev. P. Wieting and

others, defendants, to the plaintiffs, Kniskern, Brown and others, representing the Hartwick Synod; and these churches were ever afterwards served by pastors belonging to this ecclesiastical body.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH IN SHARON, SCHOHARIE COUNTY, N. Y.

BY REV. M. J. STOVER.

In 1713, one hundred and fifty families settled in Schoharie from the Palatinate in Germany.

Rev. Peter Nicholas Sommer was the pioneer of Lutheranism in Schoharie county. He was the pastor of the church in Schoharie, which was the mother church of the churches of Middleburg, Cobleskill and New Durlach, in Sharon. These churches included his pastorate, for some time previous to the French war. We have not the date of the commencement of his labors here.

He was one of the patentees of the Lawyer and Zimmer patent, and secured a lot of land on the patent, upon which the church and

parsonage were built, called the Rhinebeck church. The churches—the St. John's, in Sharon, and the Lutheran church in Rhinebeck—were organized by him, the property deeded and the churches dedicated, in which the doctrines of the Augsburg Confession were to be taught. Meetings were held in the barn in summer, and in the houses in winter, before the churches were built. The battle in the Revolution (at Cedar Swamp) was fought the day that the Rev. Sommer and his congregation were worshiping in the barn at the foot of the hill where the St. John's church used to stand. They were about four miles from Cedar Swamp.

In 1805, this pastorate called the Rev. H. A. Moeller to be the pastor. He gave up his call in 1822.

In 1801, the legislature of this State passed an act for the incorporation of religious bodies.

In 1808, the St. John's Lutheran church, of Sharon, became a body corporate according to the act of incorporation of the legislature of the State of New York, under the name and title of the *Evangelical Lutheran Church of St.*

John's at Durlach, in Sharon, Schoharie county, New York. Henry France and John Sommer presided as judges of election, and declared that Jacob Anthony, Peter Traber and Nicholas Sommer were elected trustees, to serve one, two, and three years, in the order named above.

In 1805, Rev. Adam Crownse was called to the charge of these churches, and resigned in 1828.

The Rev. Philip Wieting took charge of these congregations in November, 1828, and continued the pastor until 1837, when the congregations were divided by the organization of the Franckean Synod. Since that time, the church of St. John has been served by the following pastors: Revs. James Fenner, A. L. Bridgman, M. J. Stover, W. H. Emerick, H. Wheeler, N. Wirt, G. W. Hemperly, Ira S. Porter, and H. Keller. The Rev. M. J. Stover is the present pastor, having been recalled in 1877.

GILEAD LUTHERAN CHURCH, BRUNSWICK, N. Y.

BY REV. P. A. STROBEL.

This congregation, together with those at Schaghticoke and West Sandlake in Rensselaer county, New York, once formed one pastorate. The Gilead congregation in Brunswick is believed to have been organized about 1750, and it is claimed that a log church was built by the congregation about that date, although there are no authentic records to verify this fact. These congregations were all composed of Germans from the Palatinate, who emigrated to the State of New York under grants of land from Queen Anne of England.

The first church known to have been erected by the Lutheran congregation in Brunswick was a frame building, and was located near the village of Haynerville, about three miles north of where the church now stands. The barn erected out of the materials of this old church, on the farm of Mr. C. Mickle, is still in a state of good preservation.

There are records which indicate that Gilead Church was organized as early as 1760. The

names of the pastors who served this church from 1760 to 1768 are not given, although it is believed they went over to the Protestant Episcopal Church. The Rev. Samuel Schwerdfezer was pastor from 1768 to 1792, Rev. George Joseph Wichterman from 1792 to 1802, Rev. Anthon T. Braun from 1802 to 1812. The Rev. John Bachman was pastor from 1812 to 1813. This gentleman then removed to Charleston, South Carolina, and was pastor of the English Lutheran church in that city for nearly if not quite fifty years. He was made a D. D., and subsequently an LL. D. He became greatly renowned throughout our own country and also in England, France and Germany, as a theologian, and especially for his attainments in science and natural history. He was made a Fellow of the Royal Society of England, and an honorary member of several scientific societies in France and Germany. He was, as a naturalist, the compeer of Wilson, Audubon, Agassiz, and other distinguished men of that particular school of scientists. He died in Charleston at a very advanced age, revered by his congregation, and enjoying a reputation as a theologian,

a man of eminent scientific attainments, an eloquent preacher and Christian gentleman, which it has been the privilege of very few to enjoy.

The Rev. John Molther succeeded Rev. J. Bachman, and was pastor from 1814 to 1817. This gentleman was the father-in-law of Rev. J. Z. Senderling.

In the year 1817 Rev. Wm. M'Carty became pastor of this congregation in connection with Schaghticoke, and continued to serve the congregations until 1821, a period of four years. During his ministry the "old brick church" was erected. It was built by Walter McChesney, and cost $5500. In this church the congregation continued to worship until May, 1865, when it was torn down to make room for the present stately and commanding edifice. The "old brick" had stood for forty-eight years. Amongst the principal members at this time were John Finkel, Jno. M. File, George Brust, Leonard Smith, Isaac File, Daniel Simmons, Henry Dater, Martin Springer, Adam File, Isaac Brust, and others.

The Rev. John R. Goodman became pastor in April, 1821, and continued until 1828. Dur-

ing his ministrations here the infant baptisms averaged 35 for six years, making a total of 210. Only 19 members were added to the church.

After Rev. Goodman came the Rev. J. Z. Senderling, who served this pastorate most acceptably and usefully for the long period of twenty-five years—from November, 1828, to November, 1853. During these years Rev. Senderling baptized 550 infants, being an annual average of 22. The admissions to the church were 476, being an average of a fraction less than 20 for each year. During Rev. Senderling's ministry there were several extensive revivals at Brunswick, and to these must be traced, in a great measure, the large accessions to the church. These revivals were very judiciously conducted, and whilst the deepest religious convictions pervaded the entire community, reaching into the church itself, and awakening many who had "a name to live, whilst they were dead in trespasses and sins," there were no noisy demonstrations. These revivals proved their genuineness in the permanency of their results. Many who were then awakened and brought into the kingdom

are still living, to testify by their clear and unquestioned experience, and especially by their lives of consecration to Christ, that they had been indeed "born again," being begotten of the Spirit "sons of God."

After a ministry of twenty-five years, marked by the greatest devotion and fidelity to his responsible work, amidst labors most abundant and indefatigable, sacrifices and struggles most numerous and trying, yet with the most signal marks of the divine approval and blessing, this faithful servant of Christ resigned his charge. He left his own pure and holy character indelibly impressed upon the people whom he so long and faithfully served; and all who survive him speak of him with the deepest reverence and the warmest affection. "The memory of the just is blessed." This was the period of the church's greatest prosperity.

The Rev. David Kline succeeded the Rev. J. Z. Senderling in 1853, and served the Brunswick church until 1864, a period of eleven years. During these eleven years there were sixty-two baptisms, an average of five and seven-elevenths annually, and one hundred

additions to the church, being an annual average of nine and one-eleventh.

During the first seven or eight years of Rev. Kline's ministry, the church enjoyed much peace and prosperity. But about the year 1861, when the country became involved in our great civil war, Mr. Kline, who was of a very ardent nature and very pronounced in all his opinions, felt it to be his duty to discuss in the pulpit the political issues of the day; and as this was done not in the most prudent and judicious way, a very unpleasant state of things grew up in the congregation, resulting in angry and uncharitable discussions, as well as in serious alienations; and this led to the severance of Mr. Kline's connection with the church at the expiration of the term of his call, on the 14th of November, 1864. Mr. Kline had many very warm friends in the community; for he was a warm-hearted, genial man, and possessed fine social qualities. He removed to Spruce Run, N. J., in December, 1864, and died there very suddenly in 1878.

The Rev. P. A. Strobel was the successor of Rev. D. Kline. He entered upon his pastoral work in the early part of December, 1864.

The church was in a distracted state. The animosities which had sprung up in the church had been very intense, and there were many obstacles in the way of bringing the parties into friendly and fraternal relations. Nevertheless, harmony was so far restored that, in the month of February, 1865, the initiatory steps were taken to build a new church, the old one having grown out of fashion and being much the worse for wear. The proper committees were appointed, funds were raised, and the building of a new church was commenced in the month of May, 1865.

The corner-stone of the new church was laid on the 6th day of July, 1865. The Rev. V. F. Bolton was present, and assisted in the services. The Rev. P. A. Strobel delivered an appropriate address, and read the liturgical services appointed for such occasions. In the corner-stone there were deposited a copy of the Holy Scriptures, Luther's Catechism, *Lutheran Observer*, *Lutheran and Missionary*, Lutheran Almanac, Minutes of Hartwick Synod, a list of all the pastors who had served the church, a historical sketch of the Lutheran Church in the United States, list of church officers and

members, and other items connected with the history of the church. At this time the following brethren were officers of the church: *Elders*, Isaac Roberts, John Bornt, Isaac Brust, Jacob J. Bornt. *Deacons*, Henry Dater, David Snyder, Alfred Buss, Michael Hayner. *Trustees*, George Brust, Adam Wager, Michael Weatherwax, Joseph Bulson, Jacob H. Hayner, William Derrick. *Recording Secretary*, Michael Weatherwax. *Treasurer*, Michael Hayner. *Sexton*, James Roberts. *Building Committee*, George Brust and Adam Wager. The architect was W. F. Cummings. *Masons*, Jacobs and Nichols. *Carpenter*, J. Stranahan.

The new church edifice was completed and dedicated on the 23d day of November, 1865. The Rev. L. Sternberg, D. D., who was at that time President of Hartwick Synod, preached the dedication sermon. The Rev. J. Z. Senderling, one of the former pastors, performed the dedicatory service. Rev. D. Kline, another of the former pastors, also took part in the services. The cost of the new church, including all the furniture, was about $14,000. This entire amount, less $500, had been secured previous to the dedication; and the trustees,

knowing that this deficiency could be easily raised, did not deem it necessary to ask for any contributions on the day of the dedication. The furnishing of the new church cost about $1,800. This amount was raised by the ladies of the congregation.

The new church is located on the public road, five miles from Troy. It is 75 by 50 feet, built of brick, and is a neat and substantial edifice. It has a massive tower, surmounted by four small spires. There is a capacious basement, with a large audience room and rooms for the Bible and infant classes and a library. The audience room of the church is very handsomely frescoed, is carpeted throughout, and the seats are all cushioned. An elegant chandelier hangs in the centre, which was a donation to the church, procured through the efforts of Mrs. Col. George Brust. The whole building, with its appointments, is an honor to the enlightened zeal and liberality of the congregation. Within the last few years, a large and sweet-toned bell has been hung in the tower, and its solemn sounds can be heard far and near, resounding amongst the hills, and inviting the worshipers to come up to the sanctuary.

In the winter of 1866 a series of meetings, held partly at the new church and partly at the Tamarack school-house, resulted in a revival by which over thirty persons were added to the church at the communion at Easter.

Mr. Strobel served the congregation with acceptance to a large majority of the membership, and with a good measure of success, until the winter of 1868, being a period of four years, when he was succeeded by Rev. P. M. Rightmyer. During Mr. Rightmyer's ministry of three years, there were several revivals, in one of which the pastor was aided by his brother, resulting in 101 additions to the church. The Rev. A. P. Ludden was pastor from October, 1871, to October, 1875—four years. His ministry was also marked by several revivals, during which 133 were added to the church. Rev. J. N. Barnett succeeded Rev. Ludden, and was pastor from 1876 to 1879—three years. There were 40 additions to the church as the result of his labors. During a part of the winter of 1879, Rev. M. W. Empie, of Sandlake, served the congregation as a supply. The Rev. I. J. Delo, the present pastor commenced his ministry here in March,

1880, and is serving the congregation with much acceptance.

During the last decade this church has met with severe losses in the death of some of its most active, liberal and influential members. Notably amongst these were the Hon. Martin Springer, John Dater, Col. George Brust, John Bornt, David Snyder, Isaac Roberts, Philip Hayner, Isaac Brust, A. Buss, A. Weatherwax, Reuben Smith, Michael Hayner, and others. But, notwithstanding God has called so many of these noble and valued brethren to their reward in heaven, the church is still strong—strong in the number, zeal and piety of her membership—strong in her material resources—and is exerting a marked and most salutary moral influence throughout the entire community.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, OF SCHAGHTICOKE.

BY REV. N. WIRT, PASTOR.

This is an old organization. Formed amid the dark days of the Revolution, it has

rounded out a full century of Christian work. The house of worship stands upon an elevation overlooking the country far and wide. Up to this sacred height the generations have come through all these years to worship the God of their fathers. The congregation of the dead have also gathered, year by year, upon these grassy slopes. This church has a long succession of pastors—a roll of pious, devoted men—viz.: Revs. George Joseph Wichterman, 1776–93; Anthon T. Braun, 1794–1812; John Bachman, 1812–13; John Molther, 1814–17; William M'Carty, 1817–21; John R. Goodman, 1821–28; Jacob Z. Senderling, 1828–49; Sylvander Curtis, 1850–52; John Selmser, 1852–57; V. F. Bolton, 1858–72; J. R. Sikes, 1873–77. N. Wirt, the present incumbent, commenced his labors as pastor October 1, 1877.

The present house of worship was erected in 1853, during the pastorate of Rev. John Selmser, a wood structure well finished and neatly upholstered, with a seating capacity of about five hundred persons. It is warmed from two furnaces, located in the basement. The whole is neat, tasty and comfortable.

Near the church is a fine, comfortable and convenient parsonage, built about twenty-five years ago.

Prior to 1850, this church was connected with the Gilead Evangelical Lutheran church, of Centre Brunswick, and both served by the same pastor; but since that date this congregation has called its own pastor. A legal corporation was effected May 13, 1851. The certificate was signed by John K. Hayner and Henry S. Clapper, elders. The following were the first trustees: Thomas Esmond, Jacob Stover, Jacob Dater, Leonard Green, John J. Sepperley, Allen Way, Mather Webster, Seneca Dennis, and Solomon V. R. Miller. The following constitute the present board of officers: John N. Bonesteel, James W. Overocker, Charles Hermon, Jacob Dater, Elders; John J. Sipperley, Michael L. Overocker, Edward Webster, E. S. Baucus, Deacons; D. C. Halstead, William H. Bonesteel, James W. Yates, James T. Wiley, Charles W. Larabee, Trustees.

FIRST LUTHERAN CHURCH, WEST SANDLAKE, RENSSELAER COUNTY, N. Y.

COMPILED BY REV. P. A. STROBEL, FROM NOTES FURNISHED BY REVS. M. J. STOVER AND V. F. BOLTON.

This church and the churches at Brunswick and Schaghticoke have a common origin, having all been organized by German Lutherans from the Palatinate, and for many years constituted one pastorate. The organization of these congregations is supposed to have been effected about the year 1776. The first pastor was the Rev. Mr. Wichterman, who served West Sandlake with the other two churches from 1777 to 1793. The second pastor was Rev. Anthon T. Braun, from 1794 to 1812. During the latter part of his ministry, he was assisted by the Rev. John Bachman, from the Schaghticoke church, who had studied theology with Mr. Braun. The Rev. Bachman was licensed by the New York Ministerium, and became Mr. Braun's successor, serving the congregations about two years. The Rev. J. Molther followed Rev. Bachman, and served the pastorate from 1813 to 1816.

From 1817 to 1821, West Sandlake and the other churches were under the pastoral care of Rev. W. M'Carty. It was whilst he was pastor that the West Sandlake Church was built. Up to this time the West Sandlake congregation had worshiped in a church in the town of Greenbush. The removal of the church to its present site was the occasion of no small contention. Many of the members living in the neighborhood of the old church were so much opposed to changing the location that they withdrew from the congregation.

The Rev. J. R. Goodman succeeded Rev. M'Carty, and commenced his labors in October, 1821. The spiritual condition of the church was not improved, and there were very few additions. The Rev. Goodman, after having resided a number of years at West Sandlake, removed to Troy, ostensibly to get a more central position from which to serve his congregations. After laboring in this field for nearly seven years, he united with the Episcopal Church.

The Rev. J. Z. Senderling was elected pastor of the united churches in 1829. After one year's service the charge was divided, Bruns-

wick and Schaghticoke forming one charge, and West Sandlake resolving to support its own pastor; and from this time West Sandlake has a distinct history.

The Rev. John D. Lawyer was called by the West Sandlake congregation in 1830. He was a man of considerable ability and of excellent address. He entered upon his labors with earnestness and zeal. Under his ministry a great change for the better was effected in the congregation. In fact it became one of the leading congregations in the county. During his connection with Sandlake, Rev Lawyer organized the Lutheran congregation at Poestenkill.

Mr. Lawyer continued to serve West Sandlake congregation with acceptance and no small measure of usefulness until 1836, when the division in the Hartwick Synod occurred, resulting in the organization of the Franckean Synod. Mr. Lawyer was one of the leading spirits in this movement, which resulted so disastrously to the Lutheran Church in the State of New York. This rupture was followed by a division of the Lutheran congregation at Sandlake, and the organization of

another congregation and the building of another church. As a matter of course, more or less antagonism grew up between these rival congregations, and the breach between them has not been fully healed to this day.

The Rev. G. W. Lewis became pastor of the West Sandlake church that retained its connection with Hartwick Synod, in 1839, and served until 1845. His ministry was not without good results. In 1839, he reported eighteen additions to the church; in 1840, the additions were thirty; in 1842, twenty-one; in 1843, ten.

In 1845, the Rev. John Rugan was chosen pastor. "The pastor and people did not appear to be in sympathy with each other, and at the end of the second year he resigned."

The Rev. Isaac Kimball succeeded Rev. Rugan. He had originally belonged to the Methodist Church, joined the Franckean Synod, and thence came to the Hartwick Synod. He became pastor in 1850. During his ministry, there was an extensive revival, resulting in a large addition of valuable members, many of whom are ornaments of the church to this day.

The Rev. James Lefler succeeded Rev. Kimball, in 1851, and served the congregation with great fidelity and usefulness until 1867. "During his connection with the congregation it enjoyed peace and prosperity. There were several extensive revivals, resulting in many additions. The attendance upon the services, and especially on communion occasions, was large and quite uniform. The church edifice was repaired, and the financial condition of the congregation was healthy." Throughout his ministry here, brother Lefler left the record of an earnest, devoted and faithful pastor.

The Rev. Levi Schell succeeded Rev. Lefler in 1867, and served the congregation with that earnestness which always characterized his ministry, until 1874. During the first few years of his labors, the congregation enjoyed peace and much prosperity. Through his influence, a lecture-room was built at a cost of about $2,000.

Difficulties arose during the latter part of brother Schell's ministry, growing out of the administration of church discipline, to which brother Schell's conscientiousness prompted him, which, as in most cases, unfortunately are

not followed by the results which are sought. The pastor's course was not approved by some of his congregation, and he was left without the measure of sympathy and co-operation to which he thought his well-intentioned efforts entitled him. Brother Schell, however, impressed himself upon the congregation and the community as a man of great integrity, of undoubted piety and unswerving devotion to his convictions. Some may have doubted the wisdom of his administration, but no one could question his sincerity and the singleness and uprightness of all his acts and purposes.

Rev. Schell was succeeded by a Mr. William H. Poor. He was a man of great plausibility, and possessed excellent oratorical powers. Having preached very acceptably to the congregation, they "made haste" to give him a call for one year. This was done partly through family influences, for he had some kinsmen in the congregation. When he appeared before Synod for license, his entire want of qualifications was found to be such that, very much against its better judgment, Synod gave him a license upon condition that he should pursue a course of study, which

might in some measure supply his deficiencies and give him some fitness for the ministry. He turned out to be a man altogether unworthy of the confidence of the Synod and the congregation, and he left the community in no very good repute. In other words, he was a clerical adventurer, whose race was swiftly run, and ended very discreditably.

The Rev. V. F. Bolton was called as the successor of Mr. Poor, and commenced his pastoral labors in 1876, and is filling the position acceptably and usefully. He reports 135 communicants, and a prosperous Sunday-school, with 110 scholars.

The present church edifice was erected in 1816. It was remodeled in 1864, at a cost of $4,000. In 1876, the steeple of the church was accidentally burned. It was immediately reconstructed in an improved style, and the church generally refitted at a cost of $4,000.

Connected with the church is a very commodious parsonage. The date of its erection is not precisely known. It is, however, a very ancient building, and has furnished a comfortable home for the pastor from the time that the churches of Brunswick, Schaghticoke and

West Sandlake constituted one pastoral charge. It has been graced by the presence of such men as Braun, M'Carty, Goodman, Senderling, Lefler, Schell, all of whom now "rest from their labors," their works testifying to their fidelity as Christ's chosen ambassadors. The building has been modernized somewhat, but the main part of the original structure still remains a monument to the zeal and liberality of the congregation, and of their considerate regard for the comfort of their pastor.

The church at West Sandlake has had to pass through some severe trials. As has been intimated by the schism in the Hartwick Synod in 1837, in which the Rev. John D. Lawyer, then its pastor, was one of the principal movers, a rupture was made in the congregation. Many of the leading members deserted the church and organized a new congregation, which united with the Franckean Synod. No small measure of antagonism grew up between these two congregations, standing almost side by side in the same small village, which has continued more or less ever since. The old congregation was necessarily

weakened by the organization of a rival congregation and by the uncharitable feelings which necessarily grew out of this movement. But the faithful ones who, amidst many trials of their patience, remained true to their convictions and to the faith and traditions of their fathers, had the satisfaction to see the church safely carried through all its trials and difficulties, and established upon a foundation of sound doctrine and wholesome discipline, from which it can never be moved. The church lives and flourishes to-day as a monument to the zeal, piety and unfaltering devotion of these godly men, and of the gracious watch, care and protection of the Great Head of the Church.

DANSVILLE, N. Y., LUTHERAN CHURCH.

BY REV. P. A. STROBEL.

The records of this church do not extend beyond the year 1835. At that time there was a union congregation of Lutherans and German Reformed, mostly from Pennsylvania, worshiping in the church on Main street.

This church was erected about the year 1826, that being the date on the corner-stone. At the organization of the Hartwick Synod, the Rev. D. Eyster was pastor of the Lutheran congregation, and with the congregation united with our Synod in 1831. At that time Sparta and Rush were included in the Dansville pastorate. The Rev. D. Eyster removed from Dansville to Johnstown in 1835. The Rev. M. J. Stover succeeded the Rev. D. Eyster, and was pastor until 1840, when he was followed by the Rev. L. Sternberg, who, owing to infirm health, resigned in 1843, very much to the regret of the congregation and the whole community. During Rev. Sternberg's ministry there was an extensive revival, especially at Woodsville, where a congregation of nearly thirty members was organized; but this organization was of short continuance.

About this time a controversy grew up between the Lutheran and German Reformed congregations, which resulted in some unpleasant litigation. The Lutheran congregation obtained a second act of incorporation, and determined to build a new church. Prominent amongst the members and church officers at

this time were John Haas, sr., William Haas, John Haas, jr., Wm. Weldy, John Hartman, Peter Sherer, B. Pickett, John Littles, D. Ingersoll, F. House, S. Jones, Elias Geiger, I. L. Endress, Edmund Opp, Dr. S. L. Endress, and others.

The Rev. John Selmser was chosen pastor on the 30th of June, 1845, and soon after entered upon his duties. About this time the congregation resolved to build a new church, but continued to worship in the old one until December, 1847, when the new church being completed, was dedicated according to the forms usual in the Lutheran Church. The new church was located on a very eligible lot on the public square. It is a neat frame building, about 60 by 40, and is capable of seating about 500 persons.

The congregation held its first annual meeting in the new church on the 17th of January, 1848, when the Rev. J. Selmser presided and the following officers were elected: Daniel Ingersoll, trustee for three years; John Kohler, elder; Geo. C. Drehmer, deacon; Shepherd Jones, clerk; and John Haas, treasurer. At this meeting it was resolved to insure the church—a very wise precaution.

Rev. John Selmser was pastor from 1845 to 1854, a period of nine years. Brother Selmser's successor was the Rev. F. W. Brauns. He remained one year, and subsequently went over to the Presbyterian Church. The Rev. C. H. Hersh followed the Rev. Brauns, and was pastor only two years. The Rev. L. L. Bonnell came in 1858. He was in frail health, but was a man of deep piety, and more than ordinary ability. He was pastor only one year, having died very suddenly, from hemorrhage of the lungs, in the month of May, 1859, whilst visiting the Rev. P. A. Strobel, at Lockport. The Rev. D. Swope followed Rev. Bonnell, and served the charge four years, from 1859 to 1863. The Rev. M. J. Stover served a second time as pastor in 1864, for one year. Then came the Rev. A. Waldron, for a period of two years, when he was compelled to resign from failing health. Rev. John Selmser accepted a call for a second term, and was pastor for five years, 1868 to 1873. Brother Selmser's successor was the Rev. E. H. Martin, who served the charge one year and nine months, when he resigned and moved West. He subsequently united with

the Congregational Church, and is now pastor at Perry, Wyoming county, N. Y.

The Rev. P. A. Strobel became pastor on the 1st of October, 1875, and still holds the position. The church is in good condition, and is steadily, though not rapidly, growing.

Connected with the Dansville church is

ST. JOHN'S LUTHERAN CHURCH OF THE TOWN OF SPARTA.

BY REV. P. A. STROBEL.

This church was organized on the 1st of July, 1837, whilst Rev. M. J. Stover was the pastor at Dansville. The members, like those of the Dansville congregation, were mostly emigrants from Pennsylvania and their descendants. At the meeting held, as stated above, Rev. M. J. Stover presided, and Bernhard Hamsher was clerk. The act of incorporation of this church bears date June 12, 1837. The principal incorporators were Michael Kline, Peter Kuhn, John Wombold, Peter Trexler, Erhard Rau, and others. The first officers were Erhard Rau and John Kohler, Elders; Peter Trexler and B. Ham-

sher, Deacons; William Hamsher, Trustee; Peter Trexler, Treasurer; S. G. Roberts, Clerk. The register of members shows the number to have been over sixty in 1838. The list, as recorded by Rev. J. Selmser in 1846, indicates about one hundred members; the register for 1849, about the same number; in that for 1860, the number is reduced to about fifty. The membership in 1880 is perhaps not any larger than it was in 1860. The causes for this remarkable falling off in the membership are, perhaps, removals, resulting in a diminution of the population, and the remarkably small increase in the birth of children in the families that remain. Besides, a number of the older members have died, and several sects have crept into the neighborhood, and many have deserted the church of their fathers, following these new, and, in some cases, false teachers. The church at Sparta has always been served by the same pastor who preaches in Dansville. The church edifice has recently been repaired and very neatly painted. The congregation is in a prosperous condition.

SECOND EVANGELICAL LUTHERAN CHURCH, FAYETTE, N. Y.

BY REV. U. MYERS, PASTOR.

We are only able to give scraps of the history of the Second Evangelical Lutheran church of Fayette, as gleaned from the church record, and gathered from other sources. The record is not as complete as it might be; but from it we learn that this congregation was organized under the pastoral care of Rev. James Lefler, on the 13th of November, 1846, and in relation to its organization we find the following entry: "We, whose names are hereunto annexed, desirous of promoting the glory of God and securing the salvation of souls, believing the Bible to be the inspired word of God and the only infallible rule of faith and practice; believing also that the doctrines of God's word are purely taught and its ordinances properly administered in the Evangelical Lutheran Church of the United States as represented in its General Synod; hereby organize ourselves into an Evangelical Lutheran congregation by the name of the Second Evangelical Lutheran church of Bearytown, in

the county of Seneca, and State of New York; and we do adopt for our government the Formula and Discipline of the Evangelical Lutheran Church published by the General Synod."

Names.—Christian Kuney (Sen.), Christian Kuney (Jr.), John Brickley, Sarah Berkstresser, Mary Ann Kuney, John Friedly, Frederick Illick, Sarah Friedly, John Emerick, Polly Emerick.

Thus we see that the present congregation originated with ten members, nearly all of whom have departed and are now members of the church above. We notice also an increase in the membership from year to year, until in the last entry under the pastorate of Rev. Lefler, thirty communicants are reported. Numerous marriages, baptisms and deaths are recorded during this period of nearly five years, showing that there was arduous work done for the Master by his servant who labored in this church at that time.

Brother Lefler was succeeded by Rev. R. Dederich, who continued as pastor of the church about two years. The number of communicants had increased to forty when he left.

According to the church record, it appears that Rev. M. J. Stover followed Rev. R. Dederick as pastor. His first communion was held in June, 1854, and his last in the charge August 31, 1856. Fifty names were enrolled at the close of his pastorate. In 1857, Rev. A. Hiller became pastor of the congregation. The last communion season reported by brother Hiller was in August, 1858. The next entry in the record is by the hand of Rev. J. D. English, of a communion service held on March 13th, 1859. On this occasion the holy sacrament was administered to 104 souls. During the previous winter God had graciously blessed the labors of his servant and people who united in praying and laboring for a revival of religion.* The Lord gloriously revived his work in the midst of the years, to the joy of his people and of sinners then converted. Of those saved at that time, a number remain in the church and are faithful. Some have removed to other localities, and still others have gone to their reward and rest on high. There were additional accessions from time to time,

* In this revival, the pastor was aided by Rev. P. A. Strobel.

during the period of the labors of brother English. March 23d, 1862, is the last entry made by him. The exact date of the beginning and end of the different terms of pastoral labor we cannot give, because not recorded. As near as we can learn, Rev. Henry Keller succeeded brother English, but remained only one year. After him brother M. J. Stover was recalled, and labored with the blessing of God on his work from July, 1864, to April, 1867. The membership had increased to about 120 when brother Stover left.

Rev. James Lefler was recalled, but remained less than a year. He was succeeded by Rev. A. L. Bridgman in 1868, who remained about two years. Rev. M. M. Grove then ministered unto this people as pastor from April 1st, 1871, to October 1st, 1871. The number of members reported at this time was 70.

Rev. V. F. Bolton was next called to labor in this pastorate, and took charge in 1872. The first record of a communion season is April 14th, 1872. He remained pastor four years. The exact number of accessions we were unable to ascertain, but notice that there

were additions to the membership from time to time.

July 20th, 1878, Rev. H. A. Strail took charge and labored two years. During his pastorate the church enjoyed a revival, and thirty persons united with the church as a result. Upon his retiring from the charge, Rev. V. F. Bolton was recalled, but did not regularly enter the field again.

On the 1st of November, 1879, Rev. U. Myers, the present pastor, commenced his labors. The people were embarrassed by a church debt, and considerably discouraged; but on the 11th of January, 1880, when the installation services took place, they responded to a call to pay the debt, and provided for it in full. The present membership is 95, and the church is in good working condition. The church edifice is substantially built of brick, with an excellent bell in its tower to call the people to the house of the Lord, which is centrally and beautifully located. There is a parsonage in the charge, and it is a very good building, with pleasant grounds surrounding it, and altogether a comfortable home for a pastor.

This congregation can do a good work in this community, as it has a broad field, being the only Lutheran church in Seneca county. It is needed, and fills an important place. When and where the Church of the Reformation is known and understood, good can certainly be accomplished by her in the name of the blessed Master. May the future history of this congregation be glorious.

LUTHERAN CHURCHES IN GUILDERLAND, ALBANY CO., N. Y.

BY A. P. LUDDEN, PRESENT PASTOR.

Soon after the close of the war of the Revolution, Rev. Peter Nicholas Sommer visited Guilderland, preaching occasionally, and performing ministerial services among the scattered members of the Lutheran faith; but no regular church organization was perfected under his labors.

On the 13th of October, 1787, St. John's Evangelical Lutheran church was duly organized, with Rev. Heinrich Moeller as its first regular pastor; and at this date the records of the church commence. The first communion

season noted was August 11th, 1788, when 26 males and 32 females commemorated the Saviour's dying love. Rev. Moeller was born in Hamburg, Germany, and came to this country when fourteen years old. Fortunately he was taken under the fostering care of Rev. Dr. Muhlenberg, of Philadelphia, who had known his family in Germany. He remained with Dr. Muhlenberg for several years, and studied theology with him. He served as a chaplain in Gen. Washington's army, during the Revolutionary war. After the war he faithfully served various Lutheran congregations in New York and Pennsylvania. At one time he was pastor of the Lutheran church in Albany, and the first Lutheran house of worship in that city was erected under his ministry. He was also pastor of the first Lutheran church in Harrisburg, Pa., for seven years, where his labors were greatly blessed. Among his early ministerial acts in Harrisburg was the baptism of Rev. Benjamin Kurtz, D. D., for so many years the distinguished editor of the *Lutheran Observer*. He was a noble example of a pure and devoted minister of Jesus Christ. He sweetly fell asleep in Jesus, in Sharon, New

York, September, 1829, aged 80 years. The following epitaph, written by himself, and found among his papers, is inscribed on his tombstone: "After a long and hard pilgrimage, wherein I often erred, my Divine Saviour Jesus Christ led me by his Holy Word and Spirit to his glorious eternal home." He served the church in Guilderland six years, and was succeeded by Rev. Mr. Mayers, who served St. John's but a short time. His successor was Rev. L. Merkel. He served the church quite a number of years. Under his ministry we find this remarkable record of a family baptism: "Baptized on the 18th of March, 1820, the following persons at the house of Mr. Jonas Smith." Then follow the names and ages of eleven children, the oldest being twenty-five years, and the youngest four months and one day. The record of this family baptism thus closes: "All children of Jonas Smith. Preached on the occasion from 2 Corinthians, vi. 2."

In the year 1828 the church called as pastor that devoted servant of God, Rev. Adam Crownse, then a young man. At his first communion he records the names of forty-seven

who had commemorated the Saviour's dying love, and adds these words, " May God, of his infinite mercy, grant that the above-recorded souls may not only hold fellowship in this world of sorrows, but eventually meet around the throne of God in the life to come, and there unite in singing the song of the Lamb; is the sincere wish and prayer of their servant for Christ's sake." ADAM CROWNSE,

Pastor loci.

About the year 1831, God visited our land with that terrible scourge, the Asiatic cholera. The people humbled themselves under the appalling judgments of Jehovah. Multitudes turned to God in deep humiliation and penitence. There were powerful and extensive revivals of religion in all the Lutheran churches in this section. Those devoted men of God, Revs. P. Wieting, Selmser, Senderling, Lape, Crownse, and Lintner, led their people out into battle, and won glorious victories for the divine Master.

On the 8th of July, 1832, the pastor records the names of two hundred and twenty-five who communed, one hundred of them having joined the church on that occasion. From that date,

the congregation has been one of the largest and most potential in the town of Guilderland, and in Hartwick Synod. Other outpourings of the Holy Spirit were enjoyed by the church under brother Crownse's ministry, but none so extensive. In the years 1847 and 1848, Rev. A. L. Bridgman served St. John's as pastor, Rev. Crownse having accepted a call from the Lutheran church at Middleburg, N. Y. But, after two years, brother Crownse was called back to his old charge in Guilderland, where he lived and toiled until the Master called him to his rich reward in heaven. He had a laborious charge, serving a portion of the time, the Lutheran congregation in Knox, and one also in Berne, in connection with St. John's. He preached his last sermon May 1st, 1864, having served the church faithfully for thirty-five years. In the Minutes of Hartwick Synod for 1864, the President speaks thus of the death of this excellent man: "Our venerable and beloved brother, Rev. Adam Crownse, was permitted to leave the land of the dying, and enter the home of the living, on the 13th of May last. For more than a year he seemed to dwell on Pisgah's summit, with the heavenly

land and the celestial city in full view. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

Very rarely, indeed, do we find so happy an illustration of this text, as in the holy life and triumphant death of brother Crownse. His funeral was attended by an immense concourse of people, assembled to testify their love and esteem for a good man, and look for the last time upon the form of him who, for thirty-five years, had faithfully ministered to them in holy things. His long ministry was one of marked ability, fidelity, and success. He leaves behind a large congregation of spiritual children, and is now associated with a vast number of such in the ransomed church above. Dr. Lintner preached the funeral discourse, paying an appropriate and merited tribute of respect to the memory of this veteran brother-soldier of the Cross. Nine other clergymen took part in the exercises." Rev. J. W. Lake succeeded brother Crownse as pastor of St. John's. After a successful ministry of four years and four months, he accepted a call to Cumberland county, New Jersey.

June 1st, 1869, Rev. David Swope was called

to the pastorship of St. John's, and served the congregation until April 1st, 1875. In the winter of 1871, the church enjoyed a precious revival, which resulted in some ninety additions to the membership.

It was now evident to all the congregation that the old church must be extensively repaired, or a new one built. The church and parsonage stood in the country, midway between the villages of Guilderland Centre and Knowersville, about two miles from either. These villages were situated upon two railroads, built some ten or twelve years before, and neither of them had a church of any denomination. Several meetings were held, and the various propositions discussed—whether the old church should be repaired, or torn down and a new one erected in its place; or whether the old site should be abandoned, and two new churches built, one in each village. Many loved the old church dearly, where they and their fathers had worshiped God so many years. A thousand sweet and hallowed associations clustered around that sacred old edifice. To tear it down seemed like sacrilege. To leave it was like leaving a dear home. But other de-

nominations were awake to the importance of occupying the villages. The Methodists had purchased a lot in Knowersville, and were preparing to build a church. At length, after much discussion, St. John's wisely voted, by a large majority, to abandon the old site, and forthwith build a new church in each village. At the same session, Mr. John Mann gave a beautiful lot for the church in Guilderland Centre, and Mr. Conrad Crownse one large enough for church and parsonage at Knowersville. A few were dissatisfied, but by judicious, careful management, serious trouble was avoided. Two beautiful churches, costing in the aggregate over $20,000, were erected simultaneously. The one at the Centre was solemnly consecrated to the service and worship of the Triune Jehovah February 21st, 1872, and the one at Knowersville three weeks later, March 14th. Funds sufficient to pay all indebtedness incurred in erecting both these churches were subscribed at the consecration; but owing to the pressure of the times, some of these subscriptions were never paid, and each congregation had subsequently to provide for a small indebtedness. The congregation agreed to remain as a unit

for five years, though worshiping in two places. They have since peacefully divided, Knowersville retaining the old maternal name of St. John's, and the twin sister adopting the name of St. Mark's. The wisdom of building two churches is more and more apparent as the years roll on. The large majority of the people have the church much nearer to them, and we have two large congregations, instead of one. The Methodists, seeing the ground occupied at Knowersville, have sold their lot, and wisely abandoned all thought of building a church. Taking the whole year, with fair and stormy Sabbaths, more people attend either church than formerly attended the old church in the country, when they were united. The present pastor has served both churches over five years. Under his ministry, 121 have been received into the church at Guilderland Centre, and 173 into fellowship with the church at Knowersville. Each church sustains a large and interesting Sunday-school. Hitherto the Lord hath helped us. Devoutly thanking him for past mercies, rich and undeserved, we will trust him for the future.

Knowersville, December 30, 1880.

EVANGELICAL LUTHERAN CHURCH OF GALLUPVILLE, N. Y.

BY REV. W. P. EVANS.

The ground now occupied by this church was, previous to the year 1854, a part of the charges of Schoharie and Berne.

The old school-house, situated on the land of John Shafer, was one of the preaching places of Rev. G. A. Lintner, D. D., during his long pastorate at Schoharie. The members of his church in this vicinity were for many years in the habit of meeting together for prayer.

We hear also of a female prayer-meeting maintained and well attended during at least a part of this period.

About the year 1850, the Rev. L. Swackhamer, a godly man and an earnest preacher, became pastor of the church at Berne. As some of his members lived within easy reach of Gallupville, he also occasionally preached in the school house. Under his influence, and perhaps at his suggestion, the propriety of building a church began to be somewhat discussed.

When the project had been sufficiently talked over, and a number of people had offered contributions of money, Mr. Frederick Shafer donating the land upon which the church is built, it was deemed proper to begin work. Accordingly a building committee, consisting of Peter P. Schoolcraft, Dr. Ira Zeh and Jacob Wm. Wolford, was appointed, and the work was accomplished in due course of time.

The first written record that we find is that the erection of the church occurred in 1853, and that it was dedicated April 20, 1854. The dedicatory sermon was preached by Rev. Prof. L. Sternberg, and the services continued in the fternoon—preaching by Rev. S. Curtis.

The ministers present on this occasion were Rev. G. A. Lintner, D. D., Prof. L. Sternberg, L. Swackhamer, J. R. Keyser, S. Curtis, and Rev. Mr. Garvin, of the M. E. church, together with Rev. M. Bogardus, of the Reformed church.

On the sixth day of May following, the brethren of the Lutheran church in the vicinity held a meeting in the new church, and formally organized themselves into a society for the wor-

ship of God, and adopted the name of the Evangelical Lutheran Church of Gallupville.

The meeting then proceeded to the election of officers for the church, and having thus complied with the requirements of the law, unanimously resolved to extend a call to Rev. L. Swackhamer, of Berne, to become pastor of the church. This call was accepted, and the first communion was held August 12, 1854. On this occasion the membership was increased from ten to fifty-seven.

On August 23d, 1854, Peter J. Zeh was appointed commissioner to attend the meeting of the Hartwick Synod, to be held at Dansville, Livingston county, New York, and present the application of the church for admission into the Synod. He attended to this duty, and the church was received by the Hartwick Synod September 4, 1854.

There is no record of the resignation of Rev. Swackhamer, but the last reception of members under his ministry took place December 3, 1854, at which time the number was increased to one hundred and twenty. There is a record of an official act of Mr. Swackhamer in Berne on February 11, 1855, and a

statement on the books of this church that the third communion occurred June 17, 1855. So it is probable that his pastoral relation to the church ceased some time during the summer of 1855.

In 1855, the Gallupville church was united with Berne, and thus a new pastoral charge was formed. The Hartwick Synod ratified the union at its meeting in the fall of the same year.

On the 1st day of June, 1856, the Rev. A. P. Ludden took charge of the churches at Berne and Gallupville. This relation continued for eleven years. During this time there were several revivals at Gallupville, and 187 members were added to the church.

In 1867, the Gallupville church, by consent of Synod, severed its connection with the church at Berne, having determined to call and support its own pastor. In the meantime the officers and members of the church, with commendable forethought, purchased some three acres of land adjoining the church, and erected a commodious and handsome parsonage, at an expense of about $4,000.

On the 1st of April, 1868, Rev. Henry Kel-

ler became pastor of the church, and remained three and a half years. He received sixteen new members into the church.

During the summer of 1871 preparations were being made to remodel and repair the church, and this work was carried forward during the following winter. About $800 were expended, and the church is now one of the most beautiful and comfortable buildings of the kind to be found anywhere.

On the 1st day of May, 1872, the church was formally re-opened for the worship of God —sermon by Rev. J. H. Heck, of Schoharie. He was assisted in the service by Rev. A. P. Ludden, Rev. Jas. Lefler, Rev. Wm. P. Evans. Rev. J. H. Kershaw, of the Reformed church, and Rev. E. E. Taylor, of the Methodist Episcopal church. At this time Rev. Wm. P. Evans, took charge of the congregation, and labored with some measure of success, having been instrumental in adding fifty new members to the church.

The Rev. W. P. Evans was succeeded by Rev. J. R. Sikes, who continues until the present time, and is preaching with much acceptance to the congregation.

ST. PAUL'S CHURCH, JOHNSTOWN, NEW YORK.

BY REV. P. FELTS, D. D.

Among the first settlers of Johnstown was a goodly number of pious Germans who believed the Augsburg Confession to be "a correct exhibition of the fundamental doctrines of the divine Word." Some of these might have come here direct from the land of Luther, but the majority came from Schoharie and the settlements along the Hudson.

Very early in their history they organized themselves into a church, although the date of such organization cannot now be ascertained. This fact appears in an instrument of incorporation bearing date February 4, 1801. The title of the church at that time was, "The Reformed Protestant German Lutheran Church of the Western Allotment of Kingsboro." They were at this time without a pastor.

Since the year 1801 this church has been three times re-incorporated. First, December 16, 1810, when its name was changed to "The German Lutheran Church of Johnstown."

Rev. Peter Wilhelm Domier was then pastor, serving this congregation in connection with Minden, Palatine and Stone Arabia. Michael Moore, Peter Plantz and Christian Wirt were at this date elected trustees. As they were without a house of worship, they held their religious services in the Episcopal church, which they were allowed to occupy four Sundays in a year.

In the year 1815–16 their first church edifice was erected at a cost of $3000. Peter Fowler, Charles Laughery, and Wm. McDonald, were the builders who contracted for its erection with Michael Moore, Michael Swobe, Christian Wirt, David Algyre and Adam Plank, trustees. This edifice was fifty feet long by forty wide. After its completion the congregation had preaching once a month. At this time the congregation lived principally in two settlements—the one west of town, called Johnson's Bush, and the other east of town, called Albany Bush. Each settlement had its own part of the church in which to worship, the people entering by the eastern or western door according to the Bush from which they hailed. Equally particular were

they in apportioning the expenses of the church, the Albany Bush people, as the more numerous wing, paying three-fifths, and the others two-fifths.

On Christmas day, 1821, the society was again re-incorporated under the the title of "The Dutch Lutheran Church of Johnstown." The trustees at this time were Michael Moore, David Algyre and Christian Wirt.

The final re-incorporation, at which time the church took its present name—"St. Paul's Church, Johnstown, New York"—occurred on December 11th, 1826. Rev. John Peter Goertner was then pastor, and at that meeting the following officers were chosen: Trustees, Frederick Plank, Michael Hallenbeck, and Michael B. Heagle; Elders, Michael Moore, Frederick Plank, David Algyre, and Michael Swobe; Deacons, Balthus Hallenbeck, Frederick M. Moore, John Argersinger, and Abraham Neifer. This building served the congregation as a house of worship fifty-six years.

At a congregational meeting held March 10th, 1827, a constitution was adopted, by which the church was governed above a half century. At this meeting the pastor, Rev.

Goertner, because of failing health, tendered his resignation, to the great regret of his devoted people. He was the first pastor who conducted services in the English language, and although his pastorate was short, yet it was fruitful of great and lasting good.

Rev. Thomas Lape was called as the successor of the lamented Goertner, who for the space of six years faithfully served the congregation as pastor, and was then succeeded by the Rev. David Eyster, whose pastorate extended over a period of twenty-one years. During the early part of his ministry in St. Paul's, the congregation at West Amsterdam, known as St. Matthew's, was organized from families belonging to this church. To this latter church he also ministered for several years, giving them an afternoon service.

After the resignation of Rev. Eyster, the church remained without a pastor for about one year, when the Rev. Dr. Senderling was unanimously called, and entered upon the duties of his office May the 1st, 1856. It was during his ministry that the Sunday-school was organized, with Mr. John Plantz as superintendent, twenty-one scholars being pres-

ent at its first session. The school has had since its organization only five superintendents, viz., Mr. John Plantz, Rev. J. Z. Senderling, and Messrs. —— Baker, James Putman, and Barney Vosburgh, and is now in a prosperous condition, having on its list thirty-three officers and teachers, and three hundred and seven scholars.

Dr. Senderling's pastorate continued for eleven years, when he resigned, and was succeeded by Rev. Marcus Kling, who remained pastor a little less than three years.

The successor of Rev. Kling was Rev. P. Felts, D. D., the present incumbent. He entered upon the duties of his office June 1st, 1870, and his ministry has been greatly blessed of the Lord. A new church, 56x96 feet, with a spire 146 feet high, and containing sittings for six hundred and fifty, has been built, at a cost, including furniture, of $33,000. It has an organ costing over $3,000, which is skillfully handled by Mr. W. H. Raymond, the organist of the church. The present membership of the church is three hundred and forty-three.

St. Paul's has sent forth five worthy laborers as preachers of the everlasting gospel, viz.:

Revs. David Swobe, John Selmser, James Lefler, and Nicholas and Joseph Wirt.

WEST AMSTERDAM OR TRIBES HILL, FULTON COUNTY, NEW YORK.

BY THE EDITOR.

This congregation was a colony for many years in connection with the church in Johnstown. About the year 1835, a congregation was organized by Rev. David Eyster, and for a number of years was a part of the Johnstown charge. The early records of the church having been lost, it is impracticable to state when the church edifice was built, or when the congregation became a separate charge, seeking to sustain its own pastor. The first pastor after the separation was the Rev. M. J. Stover. Then came in succession Revs. A. L. Bridgman, Ira S. Porter, and H. Wheeler. Then Rev. M. J. Stover was recalled. He was followed by Rev. W. E. Traver, and he by Rev. S. Curtis, who is the present pastor. These items are all that could be obtained for this sketch. The Rev. Curtis seems to be laboring acceptably and successfully in this congregation. He reports

the present membership at seventy-five. Early in the month of November, twenty-five new members were added to the church. The Sabbath-school is small, but in a healthy condition.

ZION'S EVANGELICAL LUTHERAN CHURCH, KNOX, ALBANY COUNTY, N. Y.

BY THE REV. LUTHER P. LUDDEN, THE PASTOR.

Nearly all the books and papers of this church prior to 1828 have been lost, so that very little of its early history is known, except what is given in Munsell's Annuals and the old church books of Schoharie and Guilderland.

1. Churches and Church Property.

About the year 1745 the members of the Reformed and Lutheran churches in this vicinity took up, under the church patent law, a tract of land for a Reformed and Lutheran church lot and farm, containing forty-two and six-tenths acres. Soon after, Rev. Peter Nicholas Sommer, while pastor at Schoharie,

visited this neighborhood and organized a Lutheran church. The first church and school-house, a building twenty feet square, was erected about 1750. In August, 1810, another building lot was purchased, and in the fall the old church was removed to the new lot and remodeled. In the spring of 1828, this old church was torn down, and a new church 30x20 was framed, raised, and partlye nclosed; but before the windows were put in or the doors hung, the Reformed and Lutheran officers had some misunderstanding, and their disagreement continued so long that the officers resigned, and the society was thus completely broken up, nothing remaining but the unfinished church and the deed—all the other papers and books were destroyed or lost. The winter of 1828–29 and the summer and fall of 1829 passed, and nothing was done towards finishing the church or reorganizing the congregation until the 19th of December, 1829, when a number of the former members, together with some others who helped support the gospel, met and re-incorporated and chartered "Zion's Lutheran and Reformed church

of the Helderberg,"* and as soon as weather would permit the church was completed.

In 1839, owing to some difficulties, the Reformed members withdrew and built a church at Secors. On the 13th of October, 1839, Rev. Adam Crownse fully reorganized Zion's Lutheran church at Knox, N. Y., with 51 members. Twenty-one of said members were yet living in April, 1881. In the year 1850, the present church was erected, at a cost of $1,200, and on March 23, 1851, was dedicated to the worship of the Triune God. Rev. Dr. Lintner, of Schoharie, preached the sermon, Rev. Adam Crownse, the pastor, conducting the other exercises. In 1868 and '69, the congregation built its parsonage, through the untiring and energetic efforts of Rev. A. N. Daniels.

Pastors.

The first record that we can find is, that in 1745, Rev. Peter Nicholas Sommer, then located at Schoharie, at stated times preached and administered the sacraments. From 1790 to 1800, the Rev. Henry Moeller preached occa-

*See Albany county book of church patents, vol. 1, page 186.

sionally. From 1800 to 1828, Revs. Miller and Merkle occupied the pulpit. About the year 1830, Rev. Adam Crownse became pastor, in connection with Berne and Guilderland; he continued until 1844, when he resigned, and removed to Middleburg, N. Y. In 1845 or '46, Rev. A. L. Bridgman became pastor of Guilderland and Knox, Berne having secured a pastor of its own. In 1848, Rev. Bridgman resigned, and in 1849 Rev. Adam Crownse again became pastor, remaining until 1862. From 1862 until November 13, 1864, the church was vacant; the pulpit was supplied monthly by the members of the third conference. On November 13, 1864, Rev. A. N. Daniels became pastor, remaining for over seven and a half years, preaching his farewell June 3, 1872. Rev. N. Klock was pastor from July 1st, 1872, to April 1, 1875. The church was vacant about a month, when Rev. A. Martenis, on May 3d, 1875, became pastor, remaining until the fall of 1877, when he removed to New Jersey. In June, 1878, he returned, preached a few times during the summer, and in November, 1878, he removed to Canton, Ill. On November 24, 1878, Rev. Luther P. Ludden took charge, and is the pastor now.

Revivals.

No record was kept of the early revivals, save that Rev. A. Crownse, while pastor, frequently held four-day meetings. The first revival that we have any record of is a twelve-day meeting held in the spring of 1864, by Rev. A. P. Ludden, when fifty professed faith in Christ. In February, 1865, Rev. A. N. Daniels, assisted by Rev. Levi Schell, held a series of meetings. Good was done in awakening the church, but no persons outside the church were led to Christ. On the 8th of January, 1871, Rev. Daniels, assisted by Rev. Lefler, held a series of meetings continuing five weeks, and fifty-four persons asked for the prayers of God's people. Rev. N. Klock commenced a series of meetings in December, 1872, continuing two or three weeks, with twelve conversions. Rev. A. Martenis held a series of meetings commencing February 2, 1876, and continuing six weeks, upwards of twenty-five professing faith in our Lord and Saviour. On the 26th of January, 1879, with brother J. L. Snyder, a layman from Brunswick, N. Y., to assist, the present pastor commenced a series of meetings continuing

twenty nights, and sixty were led by the Holy Spirit to the foot of the Cross.

In all these years of the church's history, we find only two going forth from all these families to tell the story of the cross—John Gilbert Warner and Rev. James Pitcher; the former having died while in the Theological Seminary at Gettysburg, the last named being Principal of Hartwick Seminary, and filling the Seminary pulpit.

Recapitulation.

Number of infants baptized, 190; number received into the church, 250; losses by death and removal, 134; present number of members, 116.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, LIVINGSTON.*

About 1764, a new Lutheran church was organized in what is now the town of Livingston, about five miles from the Germantown church. It was organized by Rev. Johann F. Ries, who was then the pastor of the Lutheran

* By Rev. William Hull, in *Lutheran Quarterly* for January, 1880.

churches at Germantown and Churchtown. A church edifice was built, which lasted until 1821, when a new house of worship was erected. For forty years this second house of God sheltered the worshipers. In 1861 a third sanctuary was reared, which, with a fine parsonage, ample church sheds, and a beautiful cemetery, now comprises the church property, valued at eight or nine thousand dollars. From the organization of the congregation until 1798, it was served by pastors in connection with Churchtown and other places—from that time until 1850 it was jointly served with Germantown; from 1851 until the present time it has supported a pastor alone. The congregation occupies a fine expanse of farming lands, and extends three or four miles in every direction. It reports a membership of 150 communicants, and it embraces considerable wealth. About fifty years ago, the English language superseded the German in the services of the sanctuary. The records of the church show the following pastors during its history, viz: Rev. Johann F. Ries, 1764–1791; Rev. John F. Ernst, 1791–1800; Rev. Dr. Frederick H. Quitman, 1800–1815; Rev. Dr. Augustus

Wackerhagen, 1816–1850; Rev. H. Wheeler, 1851–1861; Rev. William H. Emerick, 1861–1863; Rev. William I. Cutter, 1863–1864; Rev. John Selmser, 1865–1867; Rev. William H. Emerick, 1868–1869; Rev. Joseph D. Wert, 1870–1872; Rev. J. G. Griffith, 1872–1874; Rev. James Lefler, 1875–1877; Rev. J. A. Rosenberg, from 1877 to the present time. This church was connected with the New York Ministerium, from the organization of that body in 1785 until 1853, when it applied for admission to the Hartwick Synod and was received. It has since been in union with that ecclesiastical body.

LUTHERAN CHURCH, LOCKPORT, NEW YORK.

BY REV. P. A. STROBEL.

In the latter part of the year 1836, the Hartwick Synod, having ascertained that a number of Lutheran families, mostly from Pennsylvania, had settled at and near Lockport, commissioned the Rev. John Selmser to labor amongst them as a missionary. On the 20th of February, 1837, a temporary organization was

formed, with the name of "German Lutheran and Reformed Church." Samuel Shaeffer, Jonas Blank and Solomon Dunkelberger, were elected trustees, each receiving eighteen votes. Philip Shook, Sr., and Solomon Dunkelberger were elected elders, Jacob Mosse and Isaac Mapes, deacons, Jacob B. Shimer, treasurer, and William Stahl, clerk.

On the 9th March, 1837, a meeting was held in the Court House, and a church organized under the corporate name of "Evangelical Lutheran church of the Town and Village of Lockport."

Under the new act of incorporation, Messrs. Sol. B. Moore, Stephen Keck, and William Stahl, were elected trustees. Rev. John Selmser acted as chairman, and Mr. Jonas Blank as Secretary. The church records do not show who were the corporate members, nor the number of communicants when the church was organized.

On the 15th of February, 1837, a subscription was opened for building a brick church on lot No. 18 West Main street, in the village of Lockport. The lot was donated by Mr. Hawley.

The church was built on this lot, and must have been dedicated the early part of 1838, as a meeting was held in it on 28th February, 1838, for the election of officers. The church was 60x44 feet, and contained fifty-eight slips (or pews) on the lower floor, besides galleries on three sides.

The Rev. John Selmser, who had organized the congregation, and under whose direction the church was built, was of course the first pastor, and sustained that relation until the latter part of the year 1845, being a period of over eight years.

Rev. Selmser was succeeded by Rev. N. W. Goertner, who remained only one year. Then came Rev. E. Myer, for one year. Rev. Thomas Lape became pastor in 1848, and sustained that relation for two years. It was whilst Rev. Lape was pastor that the congregation removed the church from West Main street to its present location. Rev. H. L. Dox followed Rev. Lape, and was pastor for five years. Rev. Dox was succeeded by Rev. W. H. Luckenbach, who served the church two years. Rev. P. A. Strobel followed Rev. Luckenbach, and was pastor a little over two

years. During Mr. S.'s stay in Lockport, the church was handsomely frescoed and painted, and gas was introduced. The interior arrangement of the church was also much improved. All the expenses connected with these repairs were met, and not one dollar of debt was incurred. There were also extensive revivals of religion, and over sixty members were added to the church.

Upon the resignation of Rev. Strobel, the Rev. H. L. Dox was recalled, but he remained less than two years. Since the removal of Rev. Dox, the congregation has had the following pastors: Rev. M. Ort, Rev. D. M. Moser, Rev. B. W. Tomlinson. The latter brother undertook the task of having the church remodeled and refitted; but through too much physical and mental effort connected with this work, he died upon the very eve of seeing all his sacrifices crowned with complete success. Brother Tomlinson was succeeded by the Rev. Philip Graif, who is the present pastor. The following notice from the Lockport *Daily Union* will give some idea of the condition and prospects of the church:

"It is highly gratifying to the whole com-

munity to note the present advance and prosperity of the English Lutheran church of this city. Recently its edifice has been greatly improved, inside and outside, and made altogether one of the neatest and cosiest places of worship, besides being one of the most central in the city. The late much-lamented Rev. Mr. Tomlinson began the task of renovating and beautifying the interior, which, under hands of skilled labor, has been transformed into a fine auditorium, and the new departure, so happily begun by the deceased pastor, has been fully completed by his successor. Counting in the work of inside remodeling, the fresco painting, and the elegant new carpets and pulpit furniture, and the magnificent crystal chandelier, and the excellent steam-heating apparatus newly put in, and the new roof, and the handsome new dress of light gray paint covering the whole exterior, the cost of improvements all sum up about $1,600, or more, and of this amount a little over $200 remain as yet unmet. The present pastor, Rev. Philip Graif, has consented to deliver, before long, a course of three lectures on his travels in Europe in order to liquidate every dollar of the church debt."

FRIEDENS CHURCH, NIAGARA COUNTY, N. Y.

BY REV. P. A. STROBEL.

A brief sketch of this church is given here, because, historically, it is intimately connected with the church at Lockport. It is generally supposed that it was organized by Rev. J. Selmser, at the same time as the Lockport church, *i. e.*, about the year 1836. Amongst the principal members at that time were George Dysinger, Wm. Preish, John Miller, Solomon Hollenbeck, Isaac Dysinger, Simon Strouse, John and Henry C. Williard, John and Jonas Shuck, and others. The church was served by the pastors from Lockport until 1858, when the Rev. W. I. Cutter was called as their pastor. He served them, in connection with a small church called the Block church, for about three years, when he resigned. This church was then again connected with the Lockport charge, and the connection still continues. Efforts are now being made to disband the organization at Friedens, and blend the membership with that of the church in Lockport. This ought to be done, and if the

movement is successful it will be decidedly to the advantage of both churches.

THE MARYLAND MISSION.

BY REV. JAMES PITCHER.

In the year 1866 there were living at Maryland, Otsego county, N. Y, three Lutheran families who had settled in this county from the vicinity of Seward, Schoharie county. They were Mr. and Mrs. Jacob Cross, Mr. and Mrs. Judson Cross, and Mr. and Mrs. R. Winne. These people, warm in their love for the Church of the Reformation, and seeing a prospect for the building up of a village at this point on the Albany and Susquehanna Railroad, which was just being built through this section, were anxious to secure the preaching of the Word by a minister of their own faith. The Franckean Synod, to which they belonged, on looking over the ground, became so impressed with the importance of this point that they sent Rev. John Kling, then a student at Hartwick Seminary, to occupy the ground as a missionary of that Synod.

Mr. Kling entered upon his labors there in

November, 1866. "My work," says he, "was arduous in many respects, yet God, I believe, blessed my labors. During the following winter I held a series of evening meetings in the school house. Some were, I trust, converted to Almighty God. In the month of May, 1867, I organized a Lutheran Church, and in the month of June, this church was received into the Franckean Synod."

Mr. Kling remained at Maryland only nine months, when he received and accepted a call to some other charge. Before leaving Maryland, for some reason unknown to us, he gave letters of dismissal to most of the members of the new organization, the effect of which was that at the removal of Mr. Kling the organization of the church was practically abandoned.

On the resignation of Mr. Kling, the people at Maryland made an engagement with Geo. W. Enders, who was then pursuing his theological studies at Hartwick Seminary, to serve them. Mr. Enders began to preach at Maryland in the year 1867, and found there twelve persons who wished to be associated and recognized as members of the Lutheran Zion. Instead of reviving the old organization, which

he believed to be legally defective in several important particulars, Mr. Enders effected an entirely new organization, which was consummated on the 11th day of April, 1868, by the reception of eleven persons into regular membership with the church. One more united on the following day, April 12th.

Mr. Enders, on assuming charge of Maryland, became a licentiate, *ad interim*, of the Hartwick Synod. Naturally enough, he desired to have his protege assume the same ecclesiastical relation. An application was made to the Hartwick Synod in September, 1868, and the congregation was duly received as a member of that body. During the succeeding winter, Mr. Enders conducted a meeting of considerable duration, and the Divine presence was remarkably manifest. As the result of this meeting he received forty-two souls into fellowship with the church. Thirty-three of this number joined at one time—April 17, 1869—seven joined May 23, and two joined on a later day. With this large accession, and with the growing interest, it became necessary to consider the question of building a church. Nor was the work delayed. Dr. Lintner, then

President of the Hartwick Synod, in his annual report for 1869, speaking of Maryland, says: "On the first day of August I laid the corner-stone of a house of worship to be erected by this congregation. I preached the sermon on this occasion, and Rev. J. W. Lake and Mr. G. W. Enders were also present and delivered addresses, which were received with deep interest by the people engaged in this new and praiseworthy enterprise."

In his report the following year, Dr. Lintner says: "A new Lutheran church was dedicated to the worship of Almighty God, at Maryland, Otsego county, on the 20th of January, 1869. I preached the dedication sermon, and was assisted in the services by Rev. Messrs. Lefler, English and Enders. Rev. Messrs. Ludden, Swope and Schell, and several ministers of other denominations, were also present and participated in the exercises of the occasion."

The church is a comfortable and tasty edifice 36 by 50 feet, and cost something over $3000. Of this amount Mr. Enders, by permission of Synod, raised $696.41 as follows: Sharon, $19; West Sandlake, $77.82; Berne, $100; Knox, $26.80; Guilderland, $139.07;

Schoharie, $71.55; Richmondville, $101.37; Brunswick, $76.50; Johnstown, $53.97; Gallupville, $46.23. The remainder of the amount, except about $600, was raised at Maryland.

To make this record complete, it becomes necessary to mention a fact which did not so much affect the mission at Maryland as it did the Synods with which the congregation had been connected. The Franckean Synod took exceptions to the action of the Hartwick Synod in receiving into its fellowship a mission which they claimed belonged to them by "*priority of occupation.*" The discussion arising out of this question was for the most part dignified, and we believe has been satisfactorily settled and mostly forgotten. The limits of this sketch will not permit a resumé; we therefore refer those who would pursue the question further to the minutes of the Hartwick Synod for 1869, pp. 32–39.

Early in October, 1869, Mr. Enders accepted a call from Bridgeton, N. J.

At that time Mr. James Pitcher was about to finish his theological studies at Hartwick Seminary. To him the people looked for help; and an arrangement was made by which

Mr. Pitcher was to preach at Maryland on Sabbath, while pursuing his studies at the Seminary. At the end of the year the relation, which was mutually satisfactory, was continued for another year, and until he returned to the Seminary as professor in that institution. Mr. Pitcher preached his first sermon at Maryland, under this arrangement, on the 31st day of October, 1869, the anniversary of the Reformation, which occurred on Sunday in that year. During the two years which he served them he added eight members to the church. He also inaugurated and carried through to completion the enterprise of building a tasty and commodious shed of thirteen stalls, a much-needed improvement. On the first of November, 1871, at the expiration of the arrangement with Mr. Pitcher, the church again became vacant.

Again Maryland sought help from Hartwick Seminary, whence it had been supplied three times before. Here they found Mr. H. A. Strail, pursuing the last year of his theological course. An arrangement was effected under which Mr. Strail began to preach at Maryland in the month of February, 1872. This service

continued for about one year and three months, and until Mr. Strail was duly licensed by his Synod, the Franckean, and had accepted a call within its bounds. Concerning Mr. Strail's service at Maryland, we will let him speak for himself:

"In the month of September, 1872, I attended a meeting of the Hartwick Synod, at Berne, Albany county, and stated the condition of this church before that body: and, in behalf of the church, requested the Synod to pay off the church debt, and take suitable legal obligations for the same. The Synod responded by passing the following:

"*Resolved*, That this Synod offer to the congregation at Maryland to loan them in cash (without interest) $500, toward the liquidation of their debt, taking suitable obligation for the same, provided they agree to raise the remaining amount necessary to the payment of their debt.

"The church accepted the proposition, and the debt (about $650) was cancelled. Thus ended *one* long and severe struggle in a severely oppressed mission field.

"On the first Sabbath of April, 1873, we preached our last sermon for them, commend-

ing them to God and the word of his grace, which is able to build them up and give them an inheritance among all them that are sanctified."

So Maryland again became a flock without a shepherd. At this period in the experience of the mission it becomes interesting to take a retrospect. It must be remembered that all of the services rendered up to this time were by *students*, and that in the strict sense of the term, Maryland had never had a settled pastor; yet an inventory of results shows that the mission possesses a fine church edifice, with ample site and commodious sheds, without a dollar of debt. The congregation consists of sixty-two members, less six who had been dismissed by letter, and one removed by death; leaving a membership of fifty-five. The congregation has a good standing in the Synod, and a good report in the community. If then so much has been accomplished under such apparent disadvantage, what might not a settled pastor hope to accomplish?

Notwithstanding these encouragements, no efforts looking towards the settlement of a pastor were made till the summer of 1874,

more than a year after the services of Mr. Strail had closed. Rev. A. Martenis, then a theological student in the Seminary at Gettysburg, Pa., was about to graduate from that institution in June. He visited Maryland, and was called to become their pastor, and accordingly began to preach about the first of July, 1874. Meanwhile petition was made to the Board of Home Missions for aid, and the Board generously appropriated $300 toward the salary of Mr. Martenis. This relation, from which so much was hoped, only continued for nine months, when Mr. Martenis resigned the charge. During a period of over three years there had been no accessions to the membership; quite a number of the members had meanwhile removed to other localities, and others had lost their first love and become practically dead to the church; so that the condition of affairs succeeding the administration of Mr. Martenis was anything but hopeful. Of material from which to gather a large congregation there seemed to be plenty, and again, during the summer of 1877, two years after the resignation of Mr. Martenis, another effort was made to secure a shepherd who should

feed the scattering flock and gather others into the fold. The people at Maryland responded nobly with liberal subscriptions. The Board of Home Missions, together with the Conference and Synod, seconded the endeavor by another appropriation to the mission, and the congregation, thus encouraged, extended an unanimous call to Rev. E. Potter to become their pastor. This call Mr. Potter accepted, and he entered upon his labors at Maryland about the 1st of October, 1877. Mr. Potter labored in this field for three years, up to the 1st of October, 1880. During this time he reported a net increase of thirty members. The temporal affairs of the church also received proportionate attention. The improvements include a new steeple, a cabinet organ, a pipe organ, four chandeliers, and other similar evidences of temporal prosperity. In his annual report for 1879, Rev. Dr. Felts, the President of Synod, says: "It is with no small degree of pleasure that I am permitted to remind you of the fact that we meet to-day on new territory—in both a county and a church in which a Lutheran Synod has never before been held, and with a people who have

struggled long and faithfully to protect, nourish, and make fruitful this vine of the Lord's planting."

At the present writing the mission is still vacant, although measures are under consideration with a view to the early settlement of a pastor. Meanwhile, Mr. B. E. Fake, a student of Hartwick Seminary, is supplying the pulpit.

ST. MARK'S CHURCH, MIDDLEBURG, SCHOHARIE COUNTY, N. Y.

BY REV. P. A. STROBEL.*

This church is another off-shoot from St. Paul's at Schoharie Court House. It is located in the centre of the village of Middleburg, which is situated near the Schoharie creek, and nestles calmly amidst beautiful and romantic hills. The congregation was organized by Dr. Lintner, with about fifty members, on the 17th day of May, 1824. Amongst its prominent members were the Boucks, Beckers, Van Aukens, Bellingers, Borsts, Wellses, Mannings and others.

* Some data for this article were furnished by Revs. J. D. English, A. Martin, C. S. Sprecher and J. S. Harkey.

The first house of worship was dedicated on the 30th of October, 1824. Dr. Lintner served this church in connection with Schoharie, preaching with his usual ability and success. In the years 1832 and 1833 he received by confirmation 103 members, and during all his ministry there were additions to the church, showing that it was in a healthy, growing condition.

Dr. Lintner resigned in 1843, after having ministered to the congregation for nineteen years, leaving here, as elsewhere, much fruit of his ministry. He was succeeded by the Rev. James Lefler, then quite a young man, who resigned after having served the congregation, in connection with Breakabeen, about a year.

The Rev. Adam Crownse succeeded Rev. Lefler in 1845. He also took the congregation at Breakabeen as a part of his charge. Rev. Crownse remained in this field until 1848, a period of nearly four years. He labored here with his wonted zeal and fidelity, and the church prospered under his care.

The Rev. Levi Sternberg was chosen pastor in 1848, and remained only two years, when

he resigned, to accept the principalship of Hartwick Seminary.

The Rev. N. H. Cornell followed Professor Sternberg, serving the pastorate faithfully for three years, or from 1850 to 1853. He was a young man, full of hope and full of zeal; and if his ministry was not as successful as he anticipated, the fault may not have been altogether with him.

The Rev. John D. English, of Ghent, N. Y., a licentiate of the New York Ministerium, succeeded Rev. Cornell, and entered upon his duties on July 1st, 1854. His ministry seems to have been successful, as he reported an addition of 24 members as the result of his first year's labors.

On the 1st day of April, 1855, the congregation at Middleburg met with a very serious calamity in the complete destruction of their church edifice by fire. This conflagration, which swept a large part of the village, occurred on Sabbath morning. Families remote from the village came to worship, as was their custom, but, to their surprise and sorrow, found their church reduced to ashes. Within a few days after this catastrophe, the congregation

met, and, with a commendable zeal and liberality, resolved to re-build their church. The work was promptly commenced, and much progress was made during the summer and fall; but, owing to the very severe winter, it had to be suspended, and the church was not completed until the spring of 1856. The dedication sermon was preached by the Rev. J. R. Keiser, of Schoharie, and the liturgical services were performed by Rev. P. A. Strobel, at that time stationed at Cobleskill. It should be noted here, that whilst the Lutheran congregation were building their new church, the Consistory of the Dutch Reformed church very generously offered the congregation the use of theirs one-half of each Sabbath.

Entering their new church with a fresh consecration to Christ on the part of the pastor and people, God vouchsafed to them a signal evidence of his approval. During the following year the congregation enjoyed a precious revival, and the pastor, assisted by the Rev. J. Z. Senderling, admitted to the Church forty members by the rite of confirmation. During Mr. English's stay at Middleburg, he reported accessions at almost every communion, show-

ing that the Church must have enjoyed much prosperity under his ministry. Mr. English's connection with the Middleburg pastorate terminated on November 1st, 1858.

The Middleburg church, after being vacant for nearly two years, extended a call to the Rev. Adam Martin, which was accepted, and he entered upon his duties on November 1st, 1861. Having been so long without a pastor, and some difficulties having grown up in the congregation, there was much demoralization, amounting to a partial disintegration of the Church. The Rev. Martin had "practically to reorganize the congregation, *de novo*. The Church books had all been lost, and nearly all of the church council had mutually dismissed each other to the Methodist church, in consequence of a union revival in said church." The Rev. Martin severed his connection with the congregation on May 1st, 1865, and has since that time been Professor of German in Pennsylvania College. The church enjoyed quiet and no small measure of prosperity whilst he was pastor.

The Rev. D. Swope was Rev. A. Martin's successor, and sustained the pastoral relation

here only until 1867. The last year of his ministry he reported nearly forty accessions by baptism, confirmation and letter. He represented the condition of the church to be favorable. From this charge, Rev. Swope went to Guilderland.

During the year and a half which elapsed between the resignation of Rev. D. Swope and the settlement of Rev. C. S. Sprecher, the congregation determined to repair and improve their house of worship. They raised and expended $6000 in this work. They thus made their church one of the most comfortable and attractive in the bounds of the Synod. The church, thus remodeled and refitted, was rededicated on the 4th day of October, 1870. The Rev. A. C. Wedekind, D. D., of New York, preached the dedication sermon.

The Rev. C. S. Sprecher became the successor of Rev. D. Swope in 1870, and united with the Hartwick Synod the same fall. He remained only a year and six months. His object in resigning was "a desire to return to Wittenberg College, to pursue a special course of study in mental science." This brother says on a card: "During my ministry the

membership more than doubled. One remarkable work of grace I remember especially, during which I was assisted by Revs. A. P. Ludden and S. P. Sprecher, of Albany, and following which about eighty (80) persons united with the church."

On the night of the 19th of March, 1872, the parsonage, being at the time occupied by a tenant, was burned. This was quite a heavy loss to the congregation, as the property was not insured. But in the course of a year the brethren, with their usual energy and liberality, determined to build on the old site another residence for their pastor. They erected a commodious two-story house, 32 by 32 feet, at a cost of $3000, thus furnishing a comfortable home for the pastor's family in one of the most pleasant localities in the village of Middleburg, a monument to the enlightened zeal and devotion of the congregation.

The Rev. C. P. Whitecar entered this field on the 12th of November, 1873, and resigned on August 1st, 1875, having remained less than two years.

The Rev. J. S. Harkey, the present pastor, commenced his labors here on the first of

March, 1876, and was installed on the 22d day of the same month, Revs. L. D. Wells and Ira S. Porter officiating. He preaches with acceptance and profit to his people. He is a laborious pastor, an earnest and efficient worker in the Sunday-school, and is devoting his talents and energies to the education of his congregation in a correct knowledge of the doctrines of the Church, and in making them intelligent, liberal and devoted Christians.

The church under his ministry is enjoying no small share of prosperity. It is in a very favorable condition both spiritually and financially. "Three years ago a debt of $1500 on the parsonage was paid, so that now the church property is free from debt, in good repair, and will compare favorably with any church property in the country. God has blessed his Word to the conversion of souls. During the past five years, the present pastor has admitted sixty-two members. The Sabbath-school is in a flourishing condition. The whole outlook of the congregation is favorable, and the pastor has entered upon his sixth year with every ground for encouragement, and with much reasonable hope for the future growth and permanent development of the church."

RICHMONDVILLE, N. Y.

BY REV. P. A. STROBEL.*

The Lutheran church at this place owes its existence to the missionary labors of the Rev. John Selmser, who began his ministry here in 1831, in the employ of the Hartwick Synod. When he entered upon his work, it was under most discouraging circumstances. For the want of a house of worship, he was compelled to preach for some time in an old barn. Subsequently the use of the ball-room in the village hotel was secured. In the first year of brother S.'s ministry fifteen members united with the church, and during the second year, forty-six. About the year 1833, the Lutherans and Methodists built a union church, but within two years the Lutherans bought out the interests of the Methodists, and thus became sole owners of the church edifice, much to the gratification of all our people. The Rev. Selmser served the church at Richmondville with great acceptance and usefulness until the year 1836, when he resigned, and accepted a call to another field.

* Some data were furnished by Rev. J. S. Paul.

About this time occurred the schism in the Hartwick Synod, which resulted in the organization of the Franckean Synod. This division in the Synod created two parties in the church at Richmondville. The party adhering to the Hartwick Synod called as their pastor the Rev. W. H. Watson, who was then preaching at Cobleskill. Mr. Watson served the congregation from 1837 to 1842, and from that time the Cobleskill and Richmondville churches became one pastorate, and so continued until 1858, both churches being served by the pastor, who resided at Cobleskill.

That part of the congregation which went over to the Franckean Synod called the Rev. N. Van Alstine as their pastor. The two parties continued to worship in the same church, dividing the time between them; but after the division neither party made any progress. This was to have been expected as a necessary consequence. "A house divided against itself cannot stand." In fact, each party became weakened—so much so, that neither one was able to keep the church edifice in anything like decent repair; and by the year 1855 it was in such a wretched condition that, in the

winter, it could not be used with any comfort, either to the pastor or the congregation.

In the month of March, 1858, when the Rev. Benjamin Diefendorf was pastor of the Franckean part of the congregation, and the Rev. P. A. Strobel was serving Richmondville, in connection with Cobleskill, a successful effort was made to unite the two parties at Richmondville, and remove and repair the church. Mr. Strobel proposed the plan of union, which was adopted by both parties. The plan was that upon the union being formed, and the church edifice being refitted, Mr. S. would surrender the pastoral charge of the congregation to the Rev. Benjamin Diefendorf, who was pastor of the Franckean part of the congregation, but upon the death or removal of Mr. D., the congregation should be transferred to the Hartwick Synod, and should thereafter call a pastor belonging to that Synod. This plan was carried out. The church was very nicely refitted—a handsome spire being added to it—and the audience-room furnished with new carpets, lamps, etc. The church, thus renewed, was re-dedicated in the fall of 1858, Revs. V. F. Bolton, Benjamin Diefen-

dorf and P. A. Strobel taking part in the services. Mr. Strobel then left the church under the pastoral care of Rev. Benjamin Diefendorf, who served it for some time very acceptably.

After the removal of Mr. Diefendorf, the church was served by Rev. Ira S. Porter, and subsequently by Rev. A. P. Ludden, in connection with the Cobleskill Church.* The church then made an effort to support its own pastor, and was served by the Rev. S. Curtis and Rev. John Selmser. Here the Rev. Selmser suddenly closed his arduous ministerial career; and it is worthy of note that this church had owed its existence to his zeal and successful labors here as a missionary. Upon the death of Rev. Selmser, the church was for some time supplied by Rev. P. Bergstresser, Professor in Hartwick Seminary. Rev. C. L. Barringer followed Rev. Prof. Bergstresser, and served about two years.

In the year 1877, through the energy and

* During Rev. Porter's ministry there was an extensive awakening. About one hundred and seventy persons professed conversion, seventy-five of whom united with the church.

liberality of Mr. James Harroway, aided by other brethren, the church edifice was remodeled and very much improved, so that for its size it is one of the handsomest and most attractive churches in the bounds of Synod. The Rev. J. S. Paul is the present pastor, and is serving the congregation with much earnestness, and with the prospect of great usefulness.

ST. PAUL'S CHURCH, SCHOHARIE, N. Y.

COMPILED BY REV. P. A. STROBEL, FROM MEMORANDA FURNISHED BY REV. J. H. HECK.

The first white settlement in the county of Schoharie was made about the year 1711, by German Palatinates. They came over the previous year under the patronage of Queen Anne of England, and settled at the East and West Camps, on the Hudson River. Many of these Germans found their way to the valley of the Schoharie, and settled in several villages or *dorfs*, as they were called, under the direction of seven men who had previously been their captains or commissaries.

These Germans were Lütherans, and for many years they were without a pastor or any

place of worship. They met, however, in private houses, and some layman would conduct the services and read for their edification some approved sermon. They had, however, occasionally the pastoral services of Rev. W. C. Berkenmyer, who at that time was located at Loonenberg (now Athens), on the Hudson River. It is not known at what time precisely the congregation at Schoharie was organized. On the 7th of September, 1742, a call was extended to the Rev. Peter Nicholas Sommer, a native of the city of Hamburg, to become the pastor. The call was accepted, and he was ordained in his native city on the 21st of September, 1742. He arrived in London on the 25th of November, 1742; left London March 10, 1743; reached New York on the 21st of April, having made the passage in about forty-one days, a remarkably short one at that time. The new pastor reached Schoharie on the 25th of May, 1743, and preached his introductory sermon on the 30th day of the same month.

There was no doubt great rejoicing amongst these devoted people at the prospect of having a stated pastor, and enjoying all the means of grace, after so many years of spiritual desti-

tution; for they had been indeed a flock without a spiritual shepherd.

Soon after the settlement of Pastor Sommer, steps were taken to organize the congregation regularly and elect church officers. The first officers whose names are recorded were Abraham Berg and Michael Freymauer, elders; Henry Schaeffer and Peter Loewenstein, deacons. The first session of the vestry was held on the 1st of June, 1743. At this meeting it was resolved to build a parsonage, which was to serve as a residence for the pastor, and temporarily as a place of public worship. The Lord's Supper was administered by the Rev. Sommer, for the first time, on the 30th of July, 1843. One hundred communicants were present, and the occasion was one of great solemnity and heart-felt joy to the earnest Christians, who, exiled from their native land, and for many years deprived of the religious privileges which they esteemed so highly, were now to have a settled pastor, and were henceforth to enjoy regularly all the services of the sanctuary, including the administration of the holy sacraments.

The new parsonage which the vestry had

resolved to build was completed, and the first service was held in it on the 12th of September. This was only a little over *three months* from the time that the resolution was adopted to erect the parsonage. With them it seems that to *resolve* was *to do*, and to do promptly and energetically. It is to be regretted that Lutherans of the present day have not more of the same spirit. May the great Head of the Church endow us with it!

The congregation at Schoharie continued to hold public worship in the parsonage until the year 1750, when they determined to build a church. The corner-stone for this edifice was laid on the 10th of May, 1750. The building was of stone, and notwithstanding the arduous labor connected with such an undertaking, the church was completed and dedicated on Whitsuntide, May 6th, 1751, less than one year after the corner-stone was laid—another striking evidence of the zeal and energy of these pioneer Lutherans. This structure was located on the present cemetery grounds.

Under the zealous and judicious supervision of the pious and devoted Sommer, the congregation at Schoharie grew in numbers and spir-

itual power. Not content to confine his labors to this one locality, he soon began, with an almost Apostolic zeal, to extend his work to other settlements where Lutheran colonists had located. He visited, amongst other points, Stone Arabia, Little Falls, and Canajoharie on the Mohawk river; East and West Camp, Claverack and Loonenberg (now Athens), on the Hudson; Hoosick Road (as it was then called), in Rensselaer county; Albany, Heldeberg, and Beaverdam, in Albany county. In all these places he preached the Gospel, and administered the holy sacraments at regular and stated periods.

The congregations at Stone Arabia, Little Falls, and Canajoharie, were at first included in his pastoral charge. On the 1st of December, 1751, he preached his farewell sermon to these congregations, and left them to the pastoral care of his successor, Rev. John Frederick Ries.

On the 3d of March, 1758, Mr. Sommer preached for the first time in Cobleskill, and administered the Lord's Supper to the Lutheran congregation at that place. After this period, with the exception of occasional visits

to more distant congregations, he confined his labors to the territory comprised in the present county of Schoharie.

In the year 1768, Mr. Sommer became suddenly blind; but continued, notwithstanding this affliction, to serve the congregation with great acceptance and usefulness, until the infirmities of old age compelled him in the year 1788 to resign. During his ministry in this charge, which extended over a period of forty-four years, he baptized 1,954, married 405, buried 216, and confirmed 443. There is a tradition that after having continued blind for twenty years, his vision was suddenly restored. It has been stated that "he awoke on a beautiful Sabbath morning, and lo! his eyes were opened. The first object which greeted his sight was his church. To this sacred edifice he speedily repaired, and humbly approaching its altar on bended knees, rendered thanks to his Father in Heaven for opening his eyes and permitting him again to look upon his family and his flock, from whom he had been so long shut out in total darkness."*

The Rev. Anthony Theodore Braun was

*Prof. M. L. Stoever, in Evan. Review, Jan., 1862.

elected pastor in 1791, but resigned in 1794. He recorded in these three years 217 baptisms, 38 marriages, and 40 confirmations.

The Rev. F. H. Quitman succeeded Mr. Braun in 1795. He was a man of almost gigantic frame, a ripe scholar, and possessed great decision of character. In 1796 the congregation erected a new church edifice in the centre of the village. It was built of brick at a cost of $5,000, exclusive of the labor and materials contributed by the members. It is the same spacious and commanding building in which the congregation now worship. The Rev. Quitman remained until 1798. He had baptized 168, married 47, and confirmed 34.

The Rev. A. T. Braun was recalled in 1799 as pastor *pro tem.*, under the direction of Rev. Dr. Kunze, who had been chosen the regular pastor, but could not at that time enter upon his duties. Rev. Braun served for two years, when he resigned. He registered 110 baptisms, 19 marriages, and 34 confirmations. It does not appear that Dr. Kunze was ever settled here as a pastor.

The congregations were without any regular pastor until 1805, when the Rev. A. Wacker-

hagen was called. He preached his introductory sermon on the 15th of December, 1805. Dr. Wackerhagen filled the pastoral office here for ten years, or until 1815, when he took charge of Livingston Manor and Germantown, in Columbia county. He recorded 592 baptisms, 139 marriages, and 80 confirmations.

Thus far the history of this church is briefly and succinctly sketched, for a period commencing with the colonial history of the State, and embracing the French and Indian wars, through the war of the Revolution of 1776, to the close of the second war for Independence, generally known as the war of 1812. "During these struggles, especially the French and Indian wars and the Revolutionary war, the congregations suffered many hardships, and lost not a few of their members; yet they increased and flourished in the midst of all the privations and hardships to which they were subjected. Many of them were often driven from their homes and deprived of their property; many fell victims to the tomahawk and the scalping knife of a savage enemy. Yet the church was preserved as a monument of God's providential care."

In 1746, a company of volunteers was raised in Schoharie to join an expedition against Quebec in Canada. Before their departure on this long and perilous march, this company assembled in the church, and, after being addressed by pastor Sommer, partook of the Lord's supper. They went to war as Christian patriots, in the fear of God and in reliance on the strength of the Lord of hosts. Whilst the battle of Durbach was progressing, the intrepid pastor was within five miles of the scene of action, and within hearing of the firing, engaged in holding divine service in a private house. All who were with him expected to be captured by the enemy or massacred by the Indians. He sought to remove their fears and to encourage them by reading the ninety-first Psalm, hoping thereby to inspire them with confidence in the divine power and protection. Thus, if they must needs die, it would be with an unfaltering trust in Christ, the Saviour. Nothing seems to be definitely known as to the fate of this company of volunteers. What part they took in this campaign against the French and Indians, how many died, how many returned, there are no means of ascertaining.

In the Revolutionary war, the Schoharie congregation bore its full share of all the sufferings and losses connected with that memorable struggle. Pastor Sommer took a deep interest in the contest between the Colonies and Great Britain. Although a foreigner, he was in his feelings and purposes true to his adopted country. "He loved the cause of freedom, and for its defence and advancement was prepared to make any sacrifice, to submit to any trial, endure any suffering." Inspired by his spirit and example, the Schoharie people, with rare exceptions, were loyal to the Colonial government in its struggles for independence; very few having proved traitors to their country.

So, too, in the second war for independence, commencing in 1812 and ending in 1815, many volunteers went from Schoharie, and rendered efficient service to the country. During this war, many individuals and associations issued small notes, usually denominated "shinplasters," and the Schoharie church, through its officers, also put them in circulation. The following is a blank copy of one of these issues:

"The Consistory of St. Paul's Church, Schoharie, promise to pay the bearer on demand TWO CENTS.

November 16, 1814. ——— ———, Secretary.

The Rev. John Molther succeeded the Rev. A. Wackerhagen in 1816. He was however removed by the action of the New York Ministerium in 1818, having served the congregation about two years. He recorded one confirmation, eighty-eight baptisms, and fifteen marriages.

The Rev. G. A. Lintner was called to the Schoharie charge in 1819, being at that time a licentiate of the New York Ministerium. He was ordained by that body at a special meeting held in Schoharie on the 16th of June, 1819. Dr. Lintner's ministry at Schoharie closed in October, 1849, having extended over a period of thirty years. During a part of this time he preached at Middleburg. He also organized a congregation and built a church at Central Bridge. A sketch of this church will be given in another article.

The church at Schoharie, under the able and faithful labors of Dr. Lintner, enjoyed a very large measure of prosperity. This might have been expected from the Doctor's recognized talents and learning, and his untiring zeal and devotion to his pastoral work. He had several extensive revivals, resulting in the

accession of many valuable members to the church. In the thirty years of his ministry he recorded 1,100 infant baptisms; 303 members received at Schoharie, and 103 at Middleburg, in 1832 and 1833; 319 marriages, and 217 deaths. A memorial tablet, set in the walls of St. Paul's church by his daughter Aurelia, wife of Hon. P. S. Danforth, of Middleburg, keeps fresh in the minds of the worshipers the life and services of this eminent and devoted servant of Christ. Thus, "he being dead yet speaketh." Dr. Lintner's remains are buried in the cemetery of St. Paul's church, and his grave is marked by a beautiful monument erected as a token of filial affection by his daughter, Mrs. Danforth.

Dr. Lintner's successor was the Rev. James R. Keiser. He was a fine scholar, a preacher of more than ordinary ability, and served the congregation with general satisfaction and no small measure of usefulness, from January, 1850, to October, 1856.

The Rev. Edmund Belfour, a native of Denmark, but educated in this country, succeeded the Rev. J. R. Keiser. He began his ministry on the 23d of February, 1857, and continued

until the latter part of April, 1868, a little more than eleven years. He received 95 members into the church. He was a good scholar, possessed considerable pulpit ability, and was an industrious and faithful pastor.

The Rev. J. H. Heck, the present worthy and efficient pastor, began his labors December 5, 1868. During the twelve years of his ministry he has had the satisfaction to see 88 members added to the church, and is enjoying the confidence and esteem of his people and of the entire community. Though for some time an invalid, he has done all that his strength would allow in the way of pastoral work, and has the sympathy of his congregation and of all his brethren in the ministry.

The latter years of pastor Sommer were spent in the town of Sharon, Schoharie county, N. Y. He died on 27th of October, 1795, in the 87th year of his age. His remains were interred on his farm, where they rested for sixty-five years. Subsequently they were removed and buried by the side of his wife, in the cemetery of St. Paul's, at Schoharie. Appropriate services were held on the occasion, conducted by the Rev. Dr. Lintner and the

Rev. E. Belfour, at that time the pastor at Schoharie. The Rev. Belfour delivered a discourse from the words, "The memory of the just is blessed." A monument of native granite taken from a quarry on the cemetery grounds, and erected by the people of Schoharie, marks the place where this good and great man and his faithful wife are sleeping "their last sleep" in honored graves.

Reference has been made to the building of the brick edifice, in which the congregation are now worshiping, during the ministry of Rev. Dr. Quitman in 1796. In the erection of this church some of the stones in the first building were used in the foundation of the new structure; some of the names originally cut upon them remaining legible. The following are the most prominent: "Johannes Lawyer, Diaconus et Conditor hujus Ecclesiæ, Fund. D. 14 May, 1750; Consum. 1751," John Frederick Lawyer, Joh's Schuyler, V. D. M., Johannes Lawyer, jr., Johannes Kniskern, Ludwig Rickert, Henrick Schaeffer, Jost Borst, Margaretta Ingolt, Elizabeth Lawyer, and Philip Berg.

Although St. Paul's congregation has sent

out several colonies, thus laying the foundation of other Lutheran churches in Schoharie county, the church still has a recorded membership of over two hundred. The present edifice has been remodeled on several occasions, and the interior has been handsomely frescoed. The audience room has a seating capacity of about six hundred. The present value of the church and parsonage is about $20,000. The church is still strong in its numbers, and in the wealth, the intelligence and the moral power of its membership. No church in the Hartwick Synod has a nobler record, and none is exerting any greater influence.

CENTRAL BRIDGE, SCHOHARIE COUNTY, N. Y.

BY REV. P. A. STROBEL.*

The Lutheran church at Central Bridge is the offspring of the church at Schoharie, and is located about six miles distant from it, and near the Albany and Susquehanna Railroad. It has been connected with St. Paul's church,

* From notes furnished by Rev. J. H. Heck.

from its organization until the present time, as a component part of what is known as the Schoharie charge.

This church was organized with the approval of the Schoharie congregation, to which its founders originally belonged, on the 27th day of November, 1844, by the election of the following officers, viz.: Peter J. Enders, Olaff H. Williams, Henry Wetsell, trustees; Olaff H. Williams, Peter J. Enders, Henry Wetsell, elders; Jonas Kilmer, Daniel Wolford, William Sternberg, deacons. Of the above, only Messrs. Jonas Kilmer and William Sternberg remain. The others died since Rev. Heck's ministry commenced.

The corner-stone of this church was laid with appropriate ceremonies by Rev. G. A. Lintner, D. D., on the first of July, 1844. The building was finished and dedicated on the 29th of January, 1845. The edifice is a frame structure, surmounted by a cupola which contains a fine-toned bell. The Rev. Dr. Lintner, through whose efforts mainly the congregation was organized, and the church built, was formally called and entered upon his pastoral duties May 1st, 1845.

This church has always been served by the Schoharie pastors in the following order: Rev. G. A. Lintner, D. D., from 1845 to 1849, four years; Rev. J. R. Keiser, January, 1850, to October, 1856; Rev. E. Belfour, from February, 1857, to April, 1868; Rev. J. H. Heck, from December 5, 1868, to the present time.

Within the past few years this church has been remodeled and refurnished at a cost of $2,600, and is now a very comfortable and beautiful house of worship. Shortly after this work of repairs, the Lord poured out his Spirit upon the people of this community as he had never done before, and about eighty persons were added to the church, thereby nearly doubling its membership. The present membership is 140. Connected with this church is a very flourishing Sunday-school, an active, working membership, and it looks forward hopefully under the divine blessing to a future of great prosperity and usefulness.

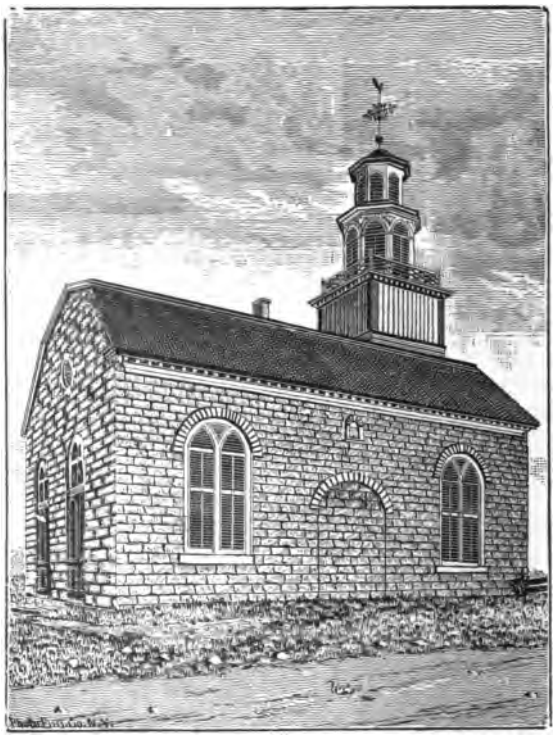
STONE ARABIA, MONTGOMERY COUNTY, N. Y.

BY REV. W. W. GULICK.

The early records of the church are not to be found. The Lutherans and Reformed seem to have occupied the same church building for a number of years. A Mr. Coppernoll donated fifty-two acres of land for their use. When the separation took place is not stated. The baptismal record as a distinct organization dates from 1735. When the two congregations effected separate organizations, in 1770, the land was divided, each deeding to the other one-half. The deeds were renewed, and are the only ones in existence. This deed to the Lutherans speaks of a church building in which worship is to be conducted in accordance with the usages of the Lutheran Church. Tradition speaks of a log church which had been replaced. And on October 19, 1780, this building, together with the hamlet of Stone Arabia, was burned by the British and Tories.

The first Lutheran minister of the church, so far as is known, was the Rev. William

Christopher Berkenmyer, then stationed at Loonenburg, on the Hudson. Just when, or how long he served as pastor, is not stated. The Rev. Peter Nicholas Sommer was stationed at Schoharie, where he preached his first sermon May the 15th, 1743. Stone Arabia was part of his charge until December, 1751, when the Rev. Frederick Reis, from Germantown, took charge. In 1763 we find the Rev. Theophilus England in charge, until 1773, when he died. Pastor Reis was then recalled, and remained four or five years. In 1787 the Rev. Philip Jacob Grotz was called, and remained until his death, in 1809. His remains lie in the old cemetery. It was during his term of pastoral work that the present church edifice was erected, in 1792. In 1811 the Rev. Peter Wilhelm Domire became pastor, and remained until 1826. On the 1st of January, 1828, Rev. J. D. Lawyer was installed as pastor. The Rev. G. A. Lintner preached the sermon, which was published. Up to this date the services had been conducted in the German language. Mr. Lawyer was succeeded in 1830 by the Rev. Charles A. Smith, who continued here until 1838. The Rev. Henry I. Schmidt fol-



EVANGELICAL LUTHERAN STONE CHURCH OF PALATINE, ERECTED 1770.

lowed him, who remained but one year. January 1st, 1840, the Rev. Martin J. Stover took charge, who remained four years, and was followed by the Rev. Adolphus Rumph, who left in 1854, when the Rev. S. Curtis was called, and remained two years, then the Rev. Rumph was recalled, and remained until 1865. On the 1st of November, 1865, the Rev. N. Wirt became pastor, and remained until October, 1877. On the 12th of November, 1877, the present incumbent, Rev. W. W. Gulick took charge. The membership at present is one hundred and thirty-three.

THE EVANGELICAL LUTHERAN STONE CHURCH OF PALATINE.

BY REV. N. WIRT.

The Germans settled in this portion of the Mohawk valley at a very early date, about the year 1713. The above-named church was erected in 1770. Built of unhewn stone upon the smooth surface of solid rock, it has stood, a Christian monument for more than a century. The following persons contributed money for

its erection, viz.: Peter Waggoner, £100; Andrew Reber, £100; William Nellis, Jr., £60; Andrew Nellis, £60; Johannes Nellis, £60; Henry Nellis, £60; Christian Nellis, £60; David Nellis, £60; Johannes Hess, £60; total, £520. Besides these subscriptions, William Nellis, the father, and William Nellis, Jr., Andrew, Johannes, and Henry, paid for making the spire to the steeple of said church. These parties furnished the money, while others contributed by hauling the stone and by other labor.

While this portion of the Mohawk valley was devastated in 1780 by the Tories and Indians, this church was saved through the influence of one of the contributors who had taken up arms against the colonies. Several shots were fired into it by the party under Sir John Johnson, one of the shot-holes being still visible. After nearly a century this church was suffered to go to decay. In 1865 the writer of this article found it a pile of ruins. The outer walls were in good condition, but the windows were out and the interior a perfect wreck.

In the spring of 1866, a meeting of the inhabitants in that community was called, which was

quite largely attended. There, among the dust and mould and ruin, old men and men of middle age stood and listened to an address, in which the speaker referred to the times in which the church had been built; that at this consecrated altar they had been baptized; and as these memories were awakened in their hearts, the tears flowed down their cheeks. At the conclusion of the address, it was unanimously resolved to commence repairing the old church at once. A building committee was appointed, subscriptions circulated, and the work commenced. After the work was begun, it was found that instead of a few hundred dollars it would require several thousand.

The larger portion of this money was contributed by the inhabitants of the community in which the church stands, and the balance from churches in the Hartwick Synod, and individuals who were interested in preserving this old landmark of the Mohawk Valley. In the early part of the summer of 1870, after hard work and repeated solicitations for money, the repairs were completed at a cost of about $4,000. The old church was re-dedicated to the Triune God. Rev. G. A. Lintner preached the sermon.

On the 18th of August, of the same year, 1870, there was a grand centennial celebration of the old Palatine church. Rev. Charles A. Smith preached the sermon in the church, which was packed with eager listeners. After the services in the church, ex-Governor Seymour delivered an historical address in a grove near by, in which he spoke with befitting words of the historic memories that cluster around that old church. It was estimated that there were from 8,000 to 10,000 people present on that occasion. The church is better now than when it was built. The antiquity of the exterior has not been marred, but the interior is modern, neatly finished, furnished and carpeted. It is the only public building in all the Mohawk Valley, whose erection dates back prior to the Revolution, and unless some misfortune befall it, is good for another hundred years. It has always been connected with Trinity Evangelical Lutheran church of Stone Arabia, these two churches constituting one pastorate.

CHRIST'S EVANGELICAL LUTHERAN CHURCH OF WOODSTOCK, ULSTER COUNTY, NEW YORK.

BY REV. WILLIAM SHARTS.

This church was organized by the Rev. F. H. Quitman, D. D., and incorporated in the year 1806. The church records until within a few years past show scarcely anything but baptisms, marriages, and deaths. Dr. Quitman was succeeded by the Rev. Joseph Prentice in 1809. He remained until 1814, when it appears the Rev. George Wichterman had charge for two years. From 1816 until 1829 occurs a hiatus, as there are no records during that period. In 1829 the Rev. P. G. Cole was pastor, and the records show entries made by him until 1837, when he was succeeded by the Rev. A. Rumph. Rev. E. DeYoe was pastor from 1842 until 1845, when he was succeeded by Rev. W. H. Emerick. In 1848 Rev. H. Wheeler took charge, and in 1850 Rev. T. Lape, who probably remained until 1856. Rev. W. I. Cutter succeeded, and then again Rev. T. Lape in 1859. In 1863 Rev. W. H. Emerick was again pastor. In 1868 Rev. H.

Wheeler was re-called, and then again W. I. Cutter in 1870. In 1872 the Rev. W. Sharts received a call from this congregation. He is still their pastor.

Historical Items.

The land on which the church stands was donated by Henry Bonesteel. The site is most beautiful and pleasant—on an elevated rock, along the base of which flows the picturesque Walkill, surrounded by a magnificent grove of pines; and almost at the very foot of the Overlook, one of the highest points of the Catskills, it is no wonder that it excites the admiration of every passer-by.

It is not known when the first church edifice was erected, but probably not far from 1806. In 1843 a new church was built in place of the old, which was past repairing; and in which the congregation continued to worship until 1875, when it was thoroughly repaired, inside and out, so that it is now as beautiful and comfortable a church as can be found in the country anywhere.

In 1873 a parsonage, about half a mile east from the church, was purchased, and in 1875 an addition was built to it and other improve-

ments made around it, so that it is now commodious and pleasant.

Untoward Events.

This congregation, in former years, was by far the most numerous in Woodstock. Various causes have contributed to weaken it.

1st. The building of other churches in the vicinity, so that members were induced to attend a church near by rather than to travel perhaps many miles.

2d. Sometimes for months at a time the congregation had no pastor, and consequently the people got accustomed to attend other churches.

3d. For want of a parsonage, several of the pastors lived at a distance, and of course could not attend to the interests of the congregation as they otherwise might have done.

4th. When the congregation had become weakened from these causes, about the year 1868, it was proposed to build another Lutheran church in the lower part of the congregation, about five miles distant from Christ's church, and to divide the congregation into two parts, so that a new church might be organized. This plan, unfortunately, was carried into effect, against the protest of most of the congregation.

Pine Grove church was built—the congregation divided—Christ's church still further weakened. But the prospects of Christ's church are brighter than they have been for years, and its members feel encouraged, and not without reason.*

ST. PAUL'S CHURCH, WEST CAMP, ULSTER COUNTY, N. Y.

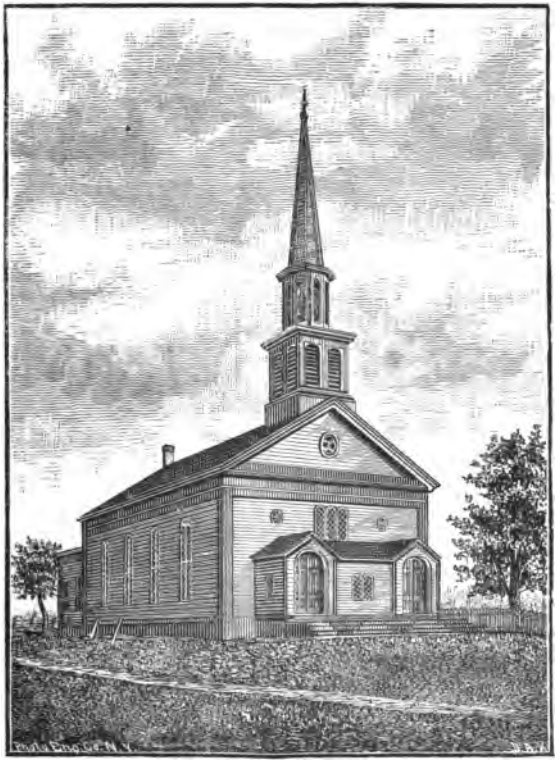
COMPILED BY REV. P. A. STROBEL.†

St. Paul's Lutheran church is the oldest religious society in the town of West Camp. It was organized in the early part of the year 1711, by a portion of the German Palatines, who reached West Camp December 24, 1710.

The readers of Sir Walter Scott will remember the word *Paladin*, which occurs in his writings. A *Paladin* is a ruler who lives in a

*Since the above was written, Pine Grove has become a part of the Woodstock charge, and it may yet become a prosperous congregation under the faithful and prudent guidance of brother Sharts.—*Note by the Editor.*

†This article is compiled from the history of Ulster county, prepared by N. B. Sylvester; from the church



ST. PAUL'S LUTHERAN CHURCH,
WEST CAMP, ULSTER CO., N. Y.

palace. If he rules a county he is called a Count Palatine, and the county is called a *County Palatine* or a *Palatinate.*

Two such Palatinates existed in Germany. The upper Palatinate was in the north of Bavaria. The lower Palatinate was up the Rhine, with that river running through it. Its capital was the university town of Heidelberg. Its inhabitants and their kindred on the east called it in their German language the *Pfalz*, or the *Rhein Pfalz.* The Netherlanders on the north and west called it in their tongue the *Paltz.* Here the Reformed church prospered, and here a temporary home was found by the Huguenots who afterwards came to America, and out of gratitude named their settlement *New Paltz.*

In the year 1708 a dozen families, fleeing from the invasion of the Paltz by the French, reached London, having left all their possessions behind, but having certificates from the

record of Pastor Kocherthal; from a sermon delivered by Rev. J. B. Thompson, D. D., at the 150th anniversary of the churches of Kaatsbaan and Saugerties on the 19th of October, 1880; from data furnished by Rev. A. N. Daniels; and from Documentary History of the State of New York.

magistrates of their integrity of character. Amongst these was Joshua Kocherthal. A Christian gentleman and a fine scholar, he had sufficient influence with the court of Queen Anne to induce that sovereign to send the little colony to her American dominions at government expense.

They left England in the same fleet which brought Lord Lovelace, the new Governor of New York and New Jersey. The weather proved very tempestuous, and the vessels were driven asunder. The "Globe," on which the Palatines had embarked, under command of Captain Charles Congreve, was eleven weeks at sea, arriving in New York on New Year's day, 1709, having suffered severely both from the cold and the scarcity of water.

Pastor Kocherthal was in the prime of life, having been born in 1669. He was accompanied by his wife and three children.

Several other families had joined pastor Kocherthal's colony in London and the whole number was increased to twenty-five families.

"These families were located upon two thousand one hundred and ninety acres of land, lying adjacent to Quaseck Kill, in the

locality called by the Hollanders he *Dans kammer*, on land now occupied by the city of Newburgh."

But Lord Lovelace having died before the title to these lands had been secured, Dominie Kocherthal at once undertook a voyage to England in behalf of his countrymen, leaving his family in New York, where his daughter, Louisa Abigail, was born during his absence."

" He was successful in securing for Governor Hunter instructions respecting the Palatines, similar to those which had been given to his predecessor; and came out in the same fleet with him, sailing from Portsmouth, on Christmas day, 1709, and landing at New York, June 14, 1710, a voyage of nearly six months!"

" He had found abundant work during his absence. The refugees from the Palatinate had increased from tens to thousands, and nearly three thousand were sent to New York by the same fleet which brought back the Minister and the new Governor. Four hundred and seventy died from exposure and from want of food and water. Many others were sick. But these speedily recovered at the encampment on the island in New York harbor,

then called *Nutten Island* from the nut-trees which grew upon it; better known since, (and especially of late,) as Governor's Island.

From the documentary history of Ulster county, it appears that the number of Palatines who were resident at West Camp and the vicinity in the winter of 1710, was about two hundred and sixty, including men, women and children. Prominent amongst these were Hermann Scheuneman, Capt. John C. Garlich, the Maurers, Mullers, Spanhimers, Schaeffers, Kelmers, Overbachs, Dietricks, Kieffers, Emerichs, Frölichs, Beckers, names still preserved at West Camp to this day. Up to 1711 the three towns on the west bank of the Hudson, including West Camp, had a population of six hundred and fourteen. In 1715, the number had increased to about fifteen hundred.

"These colonists understood that they were to be settled on the Mohawk and on the flats at Schoharie, or Scho'-har-ie as the Indians called it, and as we ought to call it too, with the accent on the first syllable."

"These families were to have forty acres of land each, to cultivate for their own use, and were to make tar for the English navy, to

compensate for the expense of sending them out. But the Mohawk and Schoharie Flats did not grow pines, and the Government was anxious about the tar. Besides, that region was not yet entirely safe from the Indians, and there were pine lands along the Hudson. Moreover, Robert Livingston, a Scotchman, who had been a Government contractor before, was ready to sell six thousand acres of his lands on the east side of the river, and to feed the colonists so long as the Government would pay him for so doing.

"Directly opposite his lands, on the west side, was a comparatively barren tract still belonging to the Crown, full of pines, and extending a mile or so northward from the Sawyer's Kill. For these and other reasons, the colonists were located one hundred and ten miles from New York, on both sides the Hudson.

"It was a beautiful autumn day when the vessels anchored at their destination. Then, as now, the river banks and mountain sides must have been gorgeous with such hues as these immigrants had never seen before. The maple, and the sumach, and the Virginia

creeper, the expanses of golden rod and purple aster, would seem to them, as indeed they were, remnants of Paradise untouched by sin. On the mountain slopes and hillsides ten thousand bushes burned as with fire, yet were not consumed; and out of every one God seemed to speak of deliverance. With such thoughts in their hearts, with such beauty round about them, and with the warm sun looking lovingly down from the blue deeps above, what happiness might they not expect in their new home!

> "So to the Jews old Canaan stood
> While Jordan rolled between.

"With grateful hearts they disembarked, and lay themselves down to sleep under such shelter as they could improvise from the bushes roundabout, or from the tents and blankets from the ships.

"What was their surprise in the morning to find the ground covered with snow, and their little ones suffering from wet and cold. However, after the sun arose the snow disappeared, and they addressed themselves to work, as men who had their future before them. The neighborhoods where they landed are still

known as "East Camp" and "West Camp" —though the people were soon located in villages, each under its superintendent or captain.

"On the east shore were Queensbury, Annsbury, Haysbury and Hunterstown, and on the west were Georgetown, Elizabethtown and Newtown. Perhaps, after the death of Queen Anne, Queensbury became Kingsbury, and Annsbury Hunterstown. The precise location of these villages could probably be ascertained by close investigation.

"What struggles these men had for life; how the project of making tar failed; how many of them preferred the tender mercies of the Indians to those of the English, and cutting a road for their wives and children through the underbrush from Schenectady, went to Scho'-har-ie in spite of the authorities, need not be related.

"Dominie Kocherthal remained in New York until the end of May, 1711, and, then, when the last of the refugees were leaving that city, came to the 'upper colonies' as he calls them, on the Hudson. He made his home at *Newtown* and thus became the founder of the church at *West Camp*. The first recorded

service at West Camp took place on the third day of June, 1711. Hence on the third day of June 1881 the church of West Camp should celebrate its one hundred and seventieth anniversary. Kocherthal was the pastor of the German Lutherans, however, not only at West Camp, but also at East Camp, where, November 15, 1716, he united in marriage John Friedrich Haeger, 'hochdeutscher prediger in Kingsberg,' with Anna Maria Rohrbachin.

"He made official visits and administered the rites of the Church also at Scho'-har-ie as well as at Rheinbeck and Pagepsie (Poughkeepsie). Thus his pastorate was a wide one. He died December 27, 1719, at fifty years of age, as he was about to make another journey to England, perhaps to try to secure the five hundred acres of land which had at first been granted him at Newburgh."

"Five years after his death the rites of the Church were again administered at Newtown by Daniel Falckner of New Jersey, who writes himself down as "Pastor at Millstone (*Mühlstein*) and in the mountains near the Raritan." (?)

A brown stone marks the resting place of

Kocherthal, and contains this quaint inscription:

"Know, traveler, under this stone rests, beside his Sibylla Charlotta, a real traveler, of the High-Dutch in North America, their Joshua, and a pure Lutheran preacher of the same on the east and west side of the Hudson river. His first arrival was with Lord Lovelace, in 1709, the first of January. His secnod with Colonel Hunter, 1710, the fourteenth of June. The journey of his soul to heaven, on St. John's Day, 1719, interrupted his return to England. Do you wish to know more? Seek in Melanchthon's Fatherland, who was Kocherthal, who Harschias, who Winchenbach.
B. BERKENMEYER. S. HUERTIN. L. BREVORT.
MDCCXLII."

Harschias and *Winchenbach* may have been companions of Kocherthal in the land of his birth. Some Lutheran historian can, perhaps, give information respecting them.

B. Berkenmeyer, S. Huertin, L. Brevort, were doubtless children of Kocherthal, whose filial piety induced them to be at the expense of erecting the monument.

"Kocherthal's record-book shows his schol-

arship, his piety, his character—the torn title-page still states that it was begun December, 1708, 'A me Josua de Valle Concordiæ vulgo Kocherthal, ecclesiæ Germaniæ Neo-Eboracen ministro primo,'—*by me Joshua of the Valley of Concord, commonly called Kocherthal, the first minister of the German Church of New York.* The baptismal record, the first in the book, has at its head the words 'Jesu Auspice,' *Jesus our leader.* The record of those admitted to the Lord's Supper begins: 'Jesu ecclesiæ suæ Auctore et Conservatore.' *Jesus Author and Preserver of his Church.* The record of gifts, (the first being of a church bell from Queen Anne and King George) is made under the heading, 'Jesu retribuente,' *Jesus repaying.* The record of marriages has 'Jesu cœlesti nostrarum animarum Sponso,' *Jesus, heavenly bridegroom of our souls.* The death record begins with, 'Jesu vivificante,' *Jesus vivifying.*"

On the 18th of June, 1718, about eighteen months before his death, pastor Kocherthal petitioned Governor Hunter to grant to him, his heirs and assigns, a suitable portion of the Glebe for their support. A counter-petition

was sent to the Governor by one Christian Hincke, praying that pastor Kocherthal might be dispossessed of all interest in the Glebe, inasmuch as he had not been residing upon it. Soon after pastor Kocherthal's death, the Committee of the Council of the Province met to consider these petitions. The Council very generously granted a deed for two hundred and fifty acres of land, in perpetuity, to Sybilla Charlotta, widow of pastor Kocherthal, and to his children, Christian Joshua, Benigna Sybilla, and Susanna Sybilla—"that is to say, the whole two hundred and fifty acres to them and their assigns forever." At the same time, the Council granted to Andrew Volck and Jacob Webber, as trustees, and their successors in office, five hundred acres of land for the maintenance and support of a Lutheran minister forever. The lands might be rented, but not for a longer term than seven years, and it was provided that the rents and profits coming by the said Glebeland "shall be impropriated to the maintenance of such Lutheran minister and his successors, forever, and to no other use whatever; and it being granted for a pious intent, you may cause the quit-rent to be reserved for the said Glebe-

land, be the yearly rent of one peppercorn if the same be legally demanded, which nevertheless is humbly submitted." Signed A. De Peyster, Gerard Beekman, Rip Van Dam and others.*

This Glebe-land was located some distance below West Camp, on the Quaseck Kill, not far from the town of Newburgh, and was part of the grant made to the first colony of Palatines, who came over in 1709. These and all other lands in the vicinity, originally granted to the Palatines, were in 1751 transferred to the Church of England. This was done by virtue of an order addressed to William Smith, Attorney-General of the province, by Governor George Clinton, attested by G. Banyar, Secretary of State. Thus the lands originally granted by government patent to the Palatines and their descendants for the use and benefit of a Lutheran church and a Lutheran pastor, were under the forms of law, but in violation of all the principles of right and justice, alienated from the rightful owners, and transferred to the Church of England. This was done, too,

* Documentary History of New York, Vol. III., pp. 580, 586, 598, 599.

against the solemn protest of Rev. Michael Christian Knoll, Lutheran minister in New York, and others representing the Lutheran interests.*

As mention has been made of pastors Kocherthal's family, the following statements in reference to them will not be out of place. They are furnished by Rev. J. B. Thompson.

His wife, Sybilla Charlotte, was born in 1669, and died at West Camp, December 16, 1713. What is known of their children may be briefly stated here.

Benigna Sibylla, who was born in 1698, became the wife of the Rev. Wm. Christoffel Berkenmyer, who succeeded to the pastorate of the German Lutherans along the Hudson river, from New York to Albany inclusive, in 1725. He occasionally conducted divine service and administered the rite of baptism, not only in the churches of Newtown and Loonenburg, but also at the houses of Nicholas Smith and Philip Kreisler, in " Kisketamesij."

Christian Joshua, who was born in 1701, became superintendent of one of the Palatine

*Documentary History of New York. Vol. III., pp. 580, 586, 598, 599.

villages at East Camp, and died without issue in 1731.

Susanna Sibylla, who was born in 1705, married William Huertin, goldsmith, of Bergen county, N. J., and has descendants in the town of Wallkill.

Louisa Abigail was born in New York February 26, 1710, and baptized there two days later, by Dominie Justus Falckner, the Low-Dutch Lutheran minister in that city. She became the wife of John Brevort, goldsmith, of New York.

A younger daughter, Cathalina, married Peter Lynch, merchant, of New York. She inherited her mother's interest in the land at Newburgh, which was patented in 1719 to those of the original immigrants still living. Louisa Abigail inherited her brother's interest, while Benigna and Susanna were among the original patentees. These four were still living July 13, 1741, when, it is said, they deeded the property to James Smith.

Among the Palatines who settled near West Camp, were many members of the German Reformed Church. The first church edifice was erected soon after their settlement at

West Camp, and was a Union church, owned and occupied jointly by Lutherans and German Reformed. The German Reformed minister died a few years after his arrival, and the members of the Reformed Church formed a union with the Hollanders, or *Dutch* Reformed, at Kaatsbaan, about two miles west of West Camp, and the organization of the Reformed Dutch church at that place was effected in 1730.

The old church edifice, which was built of logs, was located about an eighth of a mile east of the present church. The Lutheran congregation worshiped in this church until about the year 1732, when, in connection with the Dutch Reformed, they built the old stone (union) church at Kaatsbaan. The two congregations worshiped together here for a number of years. About the close of the 18th century the Lutherans built a frame church, locating it about fifty feet northeast from the present church; but it was never entirely finished. About 1831, it was pulled down and another erected in its place and dedicated in June, 1832. The present church edifice was built in 1871, so that divine worship has been maintained at

or near the same spot since 1711, a period of 170 years.

The Lutheran congregation was organized upon the basis of the Augsburg Confession. In the tower of the first edifice was a bell presented by Queen Anne. It was long retained in honor of the donor, and there are members still living who remember when it was exchanged for a larger one. In these later days of Centennial relics and historical studies, it is to be regretted that the congregation consented to part with so choice and precious a memorial in its history.

The following paper is an interesting relic in connection with the building of the church in 1791. The original document is preserved among the papers of the Rœssell family:

"*To all Protestant Christians of every persuasion:* Whereas, in the year 1710, many German Protestants of the Lutheran persuasion were invited from Europe to North America by the late Queen Anne of England, and at their arrival in this country many of them settled at West Camp, now in the county of Ulster, in the State of New York, not long after their settlement they formed themselves into a congregation and built a house of worship as well as their circumstances would permit. But many of the congre-

gation from year to year moved to a great distance, whereby the present congregation has become very weak, and their church in a rotten condition, and finding themselves unable to build a new one; therefore, we, the subscribers, Elders, have, with the consent of said congregation, resolved on a collection, hoping that every well-wishing Protestant will kindly assist us to perform so necessary a task for the honor of God, according to their free will and inclination. We have, therefore, unanimously chosen our trusty friend, Ludwig Rœssell, the bearer hereof, and his companion Johannes Eligh, to go forth and receive such free gifts as every Christian as may chance to be requested by them will be pleased to bestow. In gratitude whereof, we shall, if an opportunity is offered to us, be ever ready to return the kindness with gratitude. Given under our hand this 11th day of October, 1791.

PETRUS EGNER,
PETER MOWER,
JOHANNES MOOSE.

West Camp, Ulster Co., N. Y.

The above parties were endorsed as honest, good men by the Hon. John Snyder, one of the Assistant Judges of the Court of Appeals, and by the Hon. George Clinton.

Mention has been made of pastor Kocherthal's church record. This record has a romantic history. Some years since, the members of West Camp church, wishing to get rid

of a number of old documents, the value of which they seem not to have understood, concluded to make a bonfire of them. This church record of pastor Kocherthal was amongst the documents devoted to destruction. A gentleman standing by, supposing that the book might be of some importance, rescued it from the flames and gave it to Mr. Wm. Diedrick, now residing at Elizabeth, New Jersey. Through the kindness of Mr. D., the writer of this sketch has been favored with the use of this venerable document. It bears the marks of the flames to which it was so thoughtlessly, and it might be said irreverently, if not wickedly consigned. The book was re-bound in March, 1881. It has a new back, but the original sides are preserved. As one opens it and traces the records made by the learned, pious, and devoted Kocherthal, a feeling of veneration pervades the mind, and one seems to commune in spirit with him and the godly men who founded the West Camp church.

The title-page to this church record is in Latin, as has been previously stated. Pastor Kocherthal made his first entry of baptisms on board the ship "Globe," on his first trip to

America, in 1708. There were two such baptisms, one on the 14th of September, and the other on the 28th of November, 1708. The first was Johann Herman, son of Jacob and Elizabeth Weber, and the other Carolus, son of Andreas and Anna Catharine Volck. This child was named Carolus in honor of Captain Carolus Congreve, commander of the ship "Globe."

The next baptisms recorded are those performed in New York, in 1809, before the emigrants had removed to Ulster county. Then comes the record of baptisms performed the same year at Quaseck Kill, the first settlement made in Ulster county, about twenty-five miles below West Camp. In 1710 he records a number of baptisms on board the ship "Medford," on his second voyage from England to America. In the same year he enters a number of baptisms which had been performed in his absence by the Rev. Justus Falkner, then residing perhaps at Loonenberg (Athens). Then follow the baptisms which pastor Kocherthal himself performed after his return to America, first in New York and then at West Camp. This record of baptisms runs on until 1718,

when a summary is given of the number baptized from 1708 to 1718. The total is 400. After this there are 32 baptisms recorded up to 1719, the last year of pastor Kocherthal's ministry, making a total of 432.

Besides the baptisms, there is a record of confirmations, list of communicants, full record of marriages, burials, etc. The whole record exhibits a degree of neatness, precision, and accuracy, which furnished a most excellent model for his successors, but unfortunately it was not always followed.

The next entry in this venerable record is by the Rev. Daniel Falkner, hailing from Mühlstein (Millstone), in New Jersey; this was in September, 1724. It does not appear that he visited West Camp, either prior or subsequent to this time.

The Rev. W. C. Berkenmeyer, then residing at Loonenberg (Athens), seems to have commenced pastoral work at West Camp in 1725, and to have continued until about 1730. All the entries in the church-book between 1725 and 1730 are in his handwriting. There are no records between 1730 and 1768; though it is generally supposed that in this interim the

West Camp congregation had occasional visits from Rev. Peter Nicholas Sommer, located at Schoharie, and Rev. J. C. Hartwick, who was settled at Rhinebeck in 1750, and reports the churches in Ulster county, no doubt including West Camp, as a part of his pastoral charge.

There are two baptisms recorded in 1768, three for 1769, and eight for 1770; but the name of the pastor who officiated is not given.

In the year 1775 the Rev. Philip Grotz became pastor at West Camp, and continued until 1787. All the entries which he made are in a clear, bold hand. This was during the period of the Revolutionary war; but he makes no reference to the experiences of himself and his congregation during that memorable struggle.

The Rev. Henry Moeller, then residing at Albany, served the West Camp church during 1788 and 1789. About a dozen baptisms are recorded by him. Another pastor, whose name is not given, officiated here from 1790 to 1795, and recorded a number of baptisms.

In 1796 the Rev. H. L. Spark seems to have been the pastor—at least he recorded a number of baptisms; but it is not stated how long he remained.

The Rev. F. H. Quitman, D. D., was pastor at West Camp from July 4th, 1800, to 1809; whilst here he organized the Woodstock church. The Rev. Joseph Prentice served West Camp with Woodstock from 1809 to 1814. Then came Rev. George Wichterman, from 1814 to 1816. From 1816 to 1822 Dr. Wackerhagen, then residing at Germantown, Columbia county, ministered also to the West Camp church. Subsequently the Rev. Wm. J. Eyer, who resided at Rhinebeck, supplied West Camp for a short period. In 1827 a Rev. John Crawford records two baptisms, and one in 1829.

The churches in Ulster county, including West Camp, were in connection with the New York Ministerium, and continued so until they were transferred to the Hartwick Synod. In the year 1831, the Rev. Perry G. Cole, then residing at Saugerties, who commenced his labors in this field in 1829, united with the Hartwick Synod, bringing the congregations which he was serving with him. These congregations were Athens, Saugerties and Woodstock. There appears to be some confusion in the reports in reference to West Camp, as it

is seldom mentioned, Saugerties, the place of the pastor's residence, being substituted for it. The Rev. Mr. Cole served this charge until 1835. It is difficult to ascertain what was the condition of the church at West Camp at this time, as in 1834 Mr. Cole reported two congregations in which there were twenty-one confirmations and 156 members. But West Camp is not named in his report.

The Rev. Thomas Lape succeeded Rev. Cole in 1835, and remained until 1838. Woodstock was part of his charge. During the first year of his ministry he reported in the two congregations forty-one confirmations and a membership of two hundred. The following year he seems to have had further accessions to his churches, running the membership up to two hundred and twenty-five.

The Rev. A. Rumph succeeded Rev. T. Lape. His charge consisted of Woodstock and West Camp. The first time that the statistics of West Camp are given separately is in the Minutes of 1838. Brother Rumph reported that year twenty-five baptisms and twenty additions at West Camp, with a membership of one hundred and eighty. In 1840, the two

congregations are again reported jointly, with an increase of eighty members and a total of three hundred and sixty-four communicants.

In 1841, West Camp seems to have become a separate charge, under the pastoral care of Rev. Rumph. He reported this year thirty-five baptisms, five confirmations, and a membership of two hundred and sixty-seven. The next year Roundout was connected with West Camp, and Rev. Rumph was pastor of these two churches until 1843, when he resigned. It was during Rev. Rumph's ministry that a parsonage was built at West Camp, and the pastor has had his residence here ever since.

The Rev. Reuben Dederick succeeded Rev. Rumph, and supplied West Camp, with Saugerties, during the years 1844, '45 and '46. The last year of his ministry in this charge he reported thirty-one baptisms, eighteen additions, and a membership of two hundred and thirty-eight.

The Rev. N. H. Cornell followed Rev. R. Dederick in the pastoral charge of West Camp and Saugerties in 1847, and preached here during that year, 1848 and 1849. Nothing very special seems to have occurred during his min-

istry. The congregations maintained their numerical strength, and seem to have moved on harmoniously. Brother Cornell went from this charge to Middleburg.

The Rev. David Kline, a licentiate of the East Pennsylvania Synod, was Rev. Cornell's successor, and entered upon his duties in the fall of 1851. During the first year of his ministry he reported thirty accessions by confirmation. The Rev. Kline was ordained at the meeting of the Hartwick Synod held at Canajoharie in 1852. The Rev. J. Selmser preached the ordination sermon. The Rev. Kline remained at West Camp until 1853, when he accepted a call from Gilead church, in the town of Brunswick, Rensselaer county.

The Rev. Thomas Lape succeeded Rev. Kline, and took charge of Woodstock in connection with West Camp. This was his second call to this pastorate. At the meeting of Synod in 1854 he reported a membership of one hundred and thirty for West Camp, and represented both congregations to be in a growing condition. The attendance at both was good—"the benevolent objects had been fairly met." Both churches "had manifested

a commendable spirit in raising funds for repairing, painting, etc., their respective edifices. The Sunday-school cause in both was flourishing." Rev. Lape's ministry under his second call covered a period of about three years. He preached with acceptance, and the congregation made some advancement.

In 1858 the Rev. D. F. Heller was settled as pastor at West Camp. He was a native of Stroudsburg, Pa., but pursued his studies at Hartwick Seminary, where he graduated in 1857, after having spent six years in earnest, patient preparation for the ministry. He was licensed by the New York Ministerium in 1857. The next spring he accepted the call to West Camp, and identified himself with the Hartwick Synod. Brother Heller's ministry at this place covered a period of nearly seven years. He was a plain, practical preacher, and an earnest and laborious pastor. The congregation at West Camp grew steadily under his faithful devotion to his work. For the year 1863 he reported nearly two hundred members. His church was developing in piety and liberality. During the year the ladies had raised $400 towards improving the

church edifice. He concluded his report thus: "We have reason to thank God for the harmony and prosperity he permits us to enjoy."

In the summer of 1864, Rev. Heller had taken steps to have the remains of pastor Kocherthal removed from their first burial place and re-interred with appropriate ceremonies in the new cemetery adjoining the Lutheran church, but he was not permitted to execute his commendable purpose.

In the month of November, 1864, brother Heller was taken ill, and after a few days of severe suffering he fell asleep in Jesus, cut down in manhood's prime, deeply lamented by his congregation and the whole community, upon whom the influence of his life and ministry is felt to this day. He is buried at West Camp.

The Rev. Joseph D. Wirt was Rev. Heller's successor. He was trained up in the Lutheran church at Johnstown, N. Y., his native place, graduated at Hartwick Seminary, and was licensed by the New York Ministerium. He entered upon his pastoral work at West Camp on the 16th of July, 1865, and united with the Hartwick Synod the ensuing fall. This was

brother Wirt's first charge. He was a young man of talent and energy, and devoted himself earnestly to the duties of his high calling. The church at West Camp was much improved in all its interests under his ministry, which however continued only three years. The membership was considerably increased by several revivals judiciously conducted, and steps were taken for building a new church. In 1866 he reported such a revival, and thirty-one additions to the church. In his report to Synod in 1868, brother Wirt says: "I can truly say that the three years now past, and the first three in my ministry, have been crowned with success. During that time sixty-three persons have been added to the church by confirmation and certificate." In 1869 he reported another revival, in the month of March, with an addition of thirty-four to the church. In the summer of the same year, brother Wirt resigned and removed to Livingston, in Columbia county, much to the regret of the whole congregation.

The Rev. W. H. Emerick succeeded brother Wirt, but remained only one year. Then came Rev. P. M. Rightmyer, who commenced

his ministry here in May, 1871. Through the efforts of Revs. Emerick and Wirt, who had preceded brother Rightmyer, steps had been taken for the erection of a new church at West Camp, and brother R. had only to carry on and complete the good work which these brethren had initiated. But he prosecuted his part of the enterprise energetically and successfully. The new church was completed and dedicated on October 26th, 1871.

The main edifice is 65x40 feet; height of ceiling from the floor, 24 feet. The lecture-room in the rear is 61x24; height of ceiling, 18 feet. The entire length of the edifice is 98 feet. The porch in front is 33x9 feet. The church is surmounted by a very graceful spire, 112 feet high. The church has beautiful stained glass windows. The interior of the main building and the lecture-room is finished with ash, chestnut, and black walnut, and the whole beautifully frescoed,—quite a striking contrast with the humble log church in which pastor Kocherthal preached, and he and his pious Palatines worshiped. The church is located near the site of the old one, and commands a fine view of the beautiful scenery

along the Hudson river. The church has a seating capacity of six hundred. It cost $12,000, and is at once an honor to the liberality, energy, and intelligent zeal of the pastors and people. At the dedication services the pastor was aided by Revs. V. F. Bolton and David Kline.

The church seems to have prospered very much under brother Rightmyer. There were several extensive revivals, with large accessions. The Sunday-school flourished, and all his labors appear to have been crowned with great success.

During the year 1871, the congregation took out a new act of incorporation. This was on the 21st day of December. Peter Emerick and Nelson Burhans acted as inspectors of the election. William Massino, John H. Gould, and Lyman Richardson, were chosen the trustees.

At the close of the second year of his ministry, brother Rightmyer resigned, and removed to Freysburg, N. J.

During part of the year 1873, the church was supplied by Rev. W. E. Traver, a student from the Theological Seminary at Gettysburg.

He served the congregation acceptably until the 1st of October of the same year.

The Rev. Levi Schell became pastor at West Camp about the 1st of October, 1873. He commenced his labors seemingly in robust health, with his wonted energy and enlightened zeal, and with every prospect of great usefulness through many years of pastoral work. But in all this he and his many friends were destined to a sore disappointment. After two years of faithful and successful service, his health began to fail. At the sessions of Synod in 1875, '76, and '77, his presence was greatly missed, and he had to be excused because of sickness. During his illness he had the sympathy of his brethren, by all of whom he was greatly beloved; and many filled his pulpit for him, to give him rest and hasten his recovery. In the year 1878, in the month of December, his once vigorous constitution was forced, after a severe struggle, to yield to the power of disease, and he quietly and hopefully laid him down to sleep, as the faithful Christian soldier sleeps, with the consciousness that he had "fought the good fight," and by and by would come the blessed waking from

death's long and silent sleep, and with the waking, the victor's glorious crown.

Brother Schell's death cast a deep gloom over the congregation. Twice, within a little more than a decade, the brethren at West Camp had seen their pastor removed by death, both of whom were highly venerated for their earnest piety and devotion to their spiritual interests. Brother Schell left here as elsewhere, notwithstanding his enfeebled health, much fruit of his ministry, and his memory is cherished with profound affection and respect by the congregation.

The Rev. D. W. Lawrence, a member of the Franckean Synod, became Rev. Schell's successor in 1879. His ministry was of short duration, less than two years, when he resigned and accepted a call to a church in the Franckean Synod at West Sandlake, N. Y.

The Rev. A. N. Daniels followed Rev. Lawrence. He commenced his labors here on 15th February, 1880. The pastor reports the following church officers as constituting the present organization: Rev. A. N. Daniels, Pastor, and Chairman of Church Council; Garrett N. Lasher, Nelson Burhans and John Richardson,

Elders; P. W. Emerick, James E. Dederick, Peter E. Bell, and John Stewart, Deacons; E. P. Simmons, William Massino and John H. Gould, Trustees; E. P. Simmons, Clerk and Treasurer, and also Superintendent of the Sunday-school.

The present pastor (Brother Daniels) is prosecuting his work with great earnestness, and thus far with marked success. He has held during this winter a meeting, protracted through several weeks, and by the faithful presentation of the truth, there has been a remarkable awakening, resulting in the hopeful conversion and the addition to the church of about fifty persons. This is a good work for a beginning. Let us hope that the fruits of this "work of grace" will *abide* to the glory of God and the future welfare of this church with whose past history so many grand, stirring memories are associated.

HARTWICK SEMINARY,

REV. JAMES PITCHER, A. M., PRINCIPAL.

SKETCH OF
HARTWICK SEMINARY.

James Pitcher

HARTWICK SEMINARY.

BY REV. JAMES PITCHER, A. M.

A few years before the middle of the last century (the precise date is not known) there arrived in this country from Germany an eccentric, but devoted, Lutheran clergyman by the name of John Christopher Hartwick. According to his own account, he was "sent hither a missionary preacher of the Gospel, upon petition and call of some Palatine congregations in the counties of Albany and Dutchess." He afterwards served charges in Pennsylvania, Maryland, Virginia and New England, and then again returned to New York. During his ministrations here he became acquainted with many of the natives, and especially with the chiefs of the Mohawks, and from them he purchased, at a consideration of one hundred pounds, "a certain tract of land on the south side of the Mohawk, between Schoharie and Cherry Valley, along a certain small creek, containing nine miles in length, and four miles in breadth." Mr. Hartwick paid his money and took his deed from the In-

dians in the year 1750; but he never came into possession, as it was afterwards found that he had not complied with the law, which required him to have a permit from the Governor. Two years later, however, he obtained from Governor George Clinton the required "License to purchase land." In 1754 he made another purchase from the Indians of a tract of land supposed to contain 24,000 acres, and comprising chiefly the present town of Hartwick, Otsego county, N. Y. For this grant he also paid one hundred pounds. An actual survey was afterwards made, and it was found that the tract contained only 21,500 acres. It is described as "Beginning in the northwesterly bounds of a certain tract of land granted by letters patent to Valkert Oothout, John DeWitt, and others, where the river issuing out of the lake called Otsego, crosses the aforesaid northwesterly bounds of the aforesaid tract of land granted to Volkert Oothout and others, and runs thence west 480 chains; then north 480 chains; then east 480 chains, to the said river issuing out of the said lake Otsego. Then along the west side of the said river, as it runs, to the place where this tract of land first began."

The documentary history of these and subsequent transactions is extensive and peculiar. A complete record of them may be found in the Memorial Volume of Hartwick Seminary, published by J. Munsell, of Albany.

The limits of this sketch will not permit us to follow Mr. Hartwick through his wanderings, nor to trace the course of the business transactions which resulted, in 1761, in his obtaining sole possession of *eight-elevenths* of the tract mentioned above. His own explanation of his object was that it was his only purpose to use his possessions for the glory of God, and for the advancement of his kingdom upon the earth. With this view he proposed to establish an institution of learning, and to colonize the tract on such conditions as would subserve the highest temporal and spiritual interests of the colonists themselves, and also of the settlers and savages surrounding. *War* and *infidelity* were the two great calamities which he wished to provide against. The leases which he issued to parties who were willing to settle were obtained at a small price, but with this condition: "Be it remembered that among the conditions on which the valid-

ity of this instrument dependeth, the following is intended to be the principal one, viz.: That the grantee be, or become, within a year's time from the date of these presents, a parishioner to all intents and purposes, which consists in the following particulars, viz.:

"1. To acknowledge the grantor, John Christopher Hartwick, or his substitute, for his pastor, teacher, and spiritual counsellor.

"2. To behave himself to him, with his family, agreeably to this relation.

"3. To attend regularly, decently, attentively, and devoutly, divine service and instruction, performed and given by the said J. C. Hartwick or his substitute.

"4. To aid and assist, according to his ability, in building and repairing church, parish, and school houses.

"5. To keep his children and servants to school and catechisation, until they are fit to be confirmed, if baptized in infancy; if not, until they are fit to be baptized, and admitted to the sacrament of the Lord's supper."

For thirty years Mr. Hartwick managed his own estate, but with poor success. As the infirmities of years grew upon him, he found it

necessary to commit his interests into other hands. On the 13th of May, 1791, he appointed William Cooper, esq., as his agent, with authority to dispose of his whole property except about three thousand acres, which he reserved for his own purposes.

The result of this step was most disastrous. During the extended litigation which followed, Mr. Cooper came into possession of a large proportion of the land, and Mr. Hartwick's aspirations largely "vanished into thin air." The settlement of his affairs, however, he was also obliged to leave to others, for the hour had come when he must render an account of his stewardship. Mr. Hartwick died on the 17th of July, 1796. His will—the most peculiar document from this peculiar man—provided for the establishment of the institution which had so long been his cherished scheme. Had he lived longer, it is quite possible that all of his property would have been frittered away, just as a large share of it had already been; but on his death the establishment of Hartwick Seminary, which still bears his honored name, became a certainty.

The executors of his will could do no more

than follow what they conceived to be the spirit of it. On settlement of the estate, it appears that there were $15,570.73 to be transferred for the purpose of putting into effect Mr. Hartwick's pious designs. Of this amount, $2,750 were in turnpike and canal stock, which afterwards became worthless. For fifteen years after the death of Mr. Hartwick, no definite action could be agreed upon. All attempts to carry out his wishes were abandoned from necessity, except in the matter of establishing a theological and missionary institute. But now the question of site was to be determined, and it was not till 1811 that the present site was agreed upon, and proposals issued for the erection of the necessary buildings. The foundation was laid in 1812. On the 15th of December, 1815, the Seminary commenced its eventful career under the direction of Rev. Dr. Ernst Lewis Hazelius as principal, and John A. Quitman, esq., as assistant. Both these gentlemen afterwards attained great prominence—the former as theologian and scholar, the latter as general and statesman. The school opened with nineteen students, and at the close of the first term the roll numbered forty-four.

It should be borne in mind that this was in the beginning of the year 1816, and that at that time the savage roamed at will over these now populous hills and valleys. There were no public conveyances, and it was with the greatest difficulty that students could reach these classic shades. The very fact also that forty-four names were enrolled the first term, shows how meager were the educational advantages of central-eastern New York at this comparatively recent date. The history, therefore, of Hartwick Seminary in its growth and development, is the history of civilization in these regions. It will serve our present purpose best to quote from an obituary notice which we prepared on the occasion of the death of Clark Davison, esq., one of the oldest and most respected inhabitants of Hartwick Seminary, N. Y.:

"Mr. Davison was born March 14th, 1795, and died March 11th, 1873, being within three days of seventy-eight years of age. His father came to this county from Massachusetts about the year 1785, and on the site of his prospective residence, chopped the first tree that fell to make way for a settlement in this locality.

Here Mr. Davison was born, and here also, after an uninterrupted residence of nearly four-score years, he closed his eyes in death. At the time of his father's settlement, Cooperstown consisted of *one house* of unpretending dimensions; and as an evidence of the inconvenience which the early settlers experienced, it is related that about this time his father went all the way to Schenectady to procure a bushel of potatoes, and that he brought them home on horseback. The potatoes were used for food, and the eyes were planted for seed. When the land was sufficiently cleared so that wheat could be raised, the grain had to be carried on horseback to Cherry Valley to be ground.

"Mr. Davison distinctly remembers being lifted into his father's arms to see a bear go by; and when quite a boy, going to bring home his father's cattle, he frequently found deer feeding among them. Their house was the home of Rev. John C. Hartwick, from whom the town received its name, and who left a considerable part of the value of his patent for the purpose of founding a school, which was established in 1815, and also bears his name. About five years after, the first post

office was established in this locality, and Mr. Davison was appointed postmaster."

Unfortunately, the records of the institution, containing a complete list of the students who have been in attendance during all these years, have not been preserved. Rev H. N. Pohlman, D. D., was the first graduate, and about one hundred others have here been educated for the Lutheran ministry.

The institution has also contributed her quota to the ranks of the other learned professions, besides furnishing educational advantages to hundreds of youths who here laid the foundation for business prosperity in the more humble walks of life.

The most complete record of students is that of the membership of the Philophronean Society —a literary society whose organization is cotemporary with that of the institution—which numbers over seven hundred and fifty members. This list does not of course include those students who were not members of the society, nor females, who have comprised a liberal proportion of the patronage of the Seminary since 1851.

The present Board of Trustees consists of the following gentlemen:

President, Rev. Wm. N. Scholl, D. D., Canajoharie, N. Y.
Secretary, Rev. Wm. Hull, Hudson, N. Y.
Treasurer, G. N. Frisbie, Middleburgh, N. Y.
Rev. Irving Magee, D. D., Albany, N. Y.
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Rev. M. W. Empie, Fort Plain, N. Y.
Rev. M. Kling, Cobleskill, N. Y.
E. Swartout, Esq., Hartwick Seminary, N. Y.
Wm. C. Davison, Esq., " "
Rev. P. Felts, D. D., Johnstown, N. Y.
Chas. A. Shcieren, Esq., New York City.
(One vacancy.)

Among the number of assistant teachers we find the following: Gen. John A. Quitman, Rev Dr. J. Z. Senderling, Rev. H. Hayunga, Rev. C. B. Thuemmel, Rev. Dr. L. Sternberg, Rev G. H. Miller, John Crafts, Rev. A. Martin, Rev. Dr. H. N. Pohlman, Rev. J. Berger, Rev. Dr. Geo. B. Miller, Rev. Dr. H. I. Schmidt, Rev. Geo. Neff, Rev. Wm. Snyder, John B. Steele, Rev. James Pitcher, Rev. W. P. Evans, Rev. C. H. Traver, etc.

The present faculty is as follows: *Theological:* Rev. James Pitcher and Rev. J. L. Kistler,

with Rev. William Hull as Lecturer on Ecclesiastical Law; *Classical:* Rev. James Pitcher, Rev. J. L. Kistler, Oscar Hardy, and Miss Hattie Armstrong.

The following classified table will show the management of the institution from its organization to the present time.

Principal.		*Senior Professor of Theology.*
Rev. Ernst L. Hazelius, D. D.	1815	Rev. Ernst S. Hazelius, D. D.
	1830	
Rev. George B. Miller, D. D...	1839	Rev. George B. Miller, D. D.
Rev. Wm. D. Strobel, D. D ...	1840	Rev. Wm. D. Strobel D. D.
	1844	
Rev. Henry I. Schmidt D. D.	1848	
Rev. George B. Miller, D, D...	1850	
Rev. Levi Sternberg, D, D.....	1851	Rev. George B. Miller, D. D.
	1864	
Rev. Wm. N. Scholl, D. D	1865	
	1867	
	1870	Rev. Wm. N. Scholl, D. D.
Rev. T. T. Titus, A. M	1871	
	1872	Rev. T. T. Titus, A. M.
	1873	
Rev. James Pitcher, A. M.....	1874	Rev. P. Bergstresser, A M.
	1876	
	***	Rev. James Pitcher, A M.

At the annual meeting of the Board of Trustees, held in June, 1879, it was resolved to make an effort to endow an additional professorship, to be known as the "George B. Miller Professorship in Theology." The work has been progressing quietly but successfully, and

the present indications are that such professor will be elected at an early day. At the present writing (1881) the institution is enjoying an unusual degree of prosperity. Every room devoted to the use of male students is occupied, and a goodly number find accommodations in the vicinity. With an increase of its faculty, such as the contemplated professorship would secure, there is abundant reason to expect that the institution is entering upon a career of usefulness such as the times and the church demand.

INDEX.

PAGE

Dedication 3
Advertisement 5
Preface 9
Historical Address 15
Convention to Organize the Synod 17
Personnel of the Convention 18
Organization of Synod—Election of Officers . 21
First Regular Meeting of Synod 24
Measures Inaugurated 25
Union with the General Synod—Delegates to that body 25
Second Convention of Synod 26
Third " " " 26
Fourth and Fifth Conventions 27
Sixth Convention 27
Confessional Position of Synod 29
Rupture in the Synod—Organization of the Franckean Synod—Defence of Synod . . 40
Relation of Synod to the Cause of Education . 48
Beneficiaries Aided by Synod 52
Relation of Synod to Home Missions . . 54
" " " " Foreign Missions . . 56
" " " " Sunday-schools . . 59
" " " " Union of Synods . . 60

PAGE
Relation of Synod to Temperance Cause . . 62
" " " " Evangelical Alliance, Tract and Bible Cause 63
Review 64
Names of the Founders of Synod . . . 80
" " " Subsequent Members . . . 80

BIOGRAPHICAL SKETCHES.

Rev. G. A. Lintner, D. D., by Rev. H. I. Schmidt, D. D. 85
Rev. Adam Crownse, by Rev. J. Z. Senderling, D. D. 100
Rev. Thomas Lape, by Rev. P. A. Strobel . . 105
" J. Z. Senderling, D. D., by Rev. L. D. Wells . 109
" Philip Wieting, by Rev. P. A. Strobel . . 115
" L. Swackhamer, " James Pitcher . 119
" David Eyster " Mrs. R. M. Eyster . . 123
" George B. Miller, D. D., by Rev. A. Waldron 134
Rev. John Selmser, by Rev. Wm. Hull . . 140
" Walter Gunn, " " G. A. Lintner, D. D. 147
" Wm. E. Snyder, " P. A. Strobel . . 150
" James R. Keiser, Mrs. E. M. Keiser . . 153
" Reuben Dederick, by Rev. Wm. Hull . 157
" Levi Schell, by Rev. P. A. Strobel . 158
" James Lefler, by Rev. W. N. Scholl, D. D . 163
" Albert Waldron, by Rev. P. A. Strobel . 165
" L. L. Bonnell, " " P. A. Strobel . 167
" D. F. Heller, " " Thomas Lape . 178
" Joseph D. Wirt, " " P. Felts, D. D. . 184
" B. W. Tomlinson, " " J. Tomlinson . 186
" Wm. H. Emerick, " " P. A. Strobel . 189

HISTORICAL SKETCHES OF THE CHURCHES.

PAGE

Zion's Church, Athens, N. Y., Rev. Wm. Hull . 197
Berne " Berne, Albany co., N. Y., Rev. J. R. Shoffner 200
St. Matthew's Church, Breakabeen, Schoharie co., N. Y., Rev. P. A. Strobel 211
Messiah Church, Fultonham, Schoharie co., N. Y., Rev. P. A. Strobel 214
English Luth. Church, Canajoharie, Montgomery co., N. Y., Rev. L. D. Wells 215
Zion's Church, Cobleskill, Schoharie co., N. Y., Rev. P. A. Strobel 223
St. Peter's Church, New Rhinebeck, N. Y., Rev. P. A. Strobel 246
St. John's Church, Sharon, Schoharie co., N. Y., Rev. M. J. Stover 256
Gilead Church, Brunswick, Rensselaer co., N. Y., Rev. P. A. Strobel 259
St. John's Church, Schaghticoke, Rensselaer co., N. Y., Rev. N. Wirt 269
First Luth. Church, West Sandlake, Rensselaer co., Rev. P. A. Strobel 272
English Luth.Church, Dansville, Livingston co., N. Y., Rev. P. A. Strobel 280
St. John's Church, Sparta, Livingston co., N. Y., Rev. P. A. Strobel 284
Second Luth. Church, Fayette, Seneca co., N. Y., Rev. U. Myers 286
St. John's and St. Mark's Churches, Guilderland, Albany co., Rev. A. P. Ludden . . 291
Evan. Luth. Church, Gallupville, Schoharie co., N. Y., Rev. W. P. Evans . . . 300

PAGE
St. Paul's Church, Johnstown, Fulton co., N. Y., Rev. P. Felts, D. D. 305
West Amsterdam Church, Fulton co., N. Y., Rev. P. A. Strobel 310
Zion's Church, Knox, Albany co., Rev. L. P. Ludden 311
St. John's Church, Livingston, Columbia co., N. Y., Rev. Wm. Hull 316
English Church, Lockport, Niagara co., N. Y., Rev. P. A. Strobel 318
Frieden's Church, Niagara co., Rev. P. A. Strobel 323
Maryland Mission, Maryland, Otsego co., N. Y., Rev. James Pitcher 324
St. Mark's Mission, Middleburg, Schoharie, co., N. Y., Rev. P. A. Strobel 334
Luth. Church, Richmondville, Schoharie co., N. Y., Rev. P. A. Strobel 342
St. Paul's Church, Schoharie C. H., Schoharie co., N. Y., Rev. P. A. Strobel 346
Central Bridge Church, Schoharie co., N. Y., Rev. P. A. Strobel 360
Stone Arabia Church, Montgomery co., N. Y., Rev. W. W. Gulick 363
Stone Church of Palatine Montgomery co., N. Y., Rev. N. Wirt 365
Christ Church, Woodstock, Ulster co., N. Y., Rev. Wm. Sharts 369
St. Paul's Church, West Camp, Ulster co., N. Y., Rev. P. A. Strobel 372
Sketch of Hartwick Seminary, Rev. J. Pitcher 407

STROBEL, Philip A
Memorial of the
Hartwick Synod of the
Lutheran Church

943
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